REGIMEN Sanitatis Salerni.

This booke teachyng all people to gouerne thē in health is translated out of the Latine *tongue into Englishe, by* Thomas Paynell, *whiche booke is* amended, augmented, and diligently imprinted.

1575.

Imprynted at London, by Wyllyam How, for Abraham Veale.

¶To the Right excellent and honorable Wyllyam Paulet, of the order of the Gartir, knyght lorde S. Iohn Erle of wilshere, Marques of Winchester, and lorde Treasurour of England, Thomas Paynell sendeth greetyng.

READyng of olde auctours and storyes my most honorable lorde, I fynde that men in time paste were of longer life, and of more prosperous healthe: than they are now a dayes. Whiche thynge as it greeued me, so in maner it forced me, to seeke the cause of this sodayne and strange alteration. For why, it is written, that Adam liued. 930. yere. The Sybyls of Cumane liued. 300. winters, Nestor. 300. winters: Arganton kyng of Tartesses. 300. yeres: And Galen that famous doctour a. 140. yeres, but now a dayes, alas, if a man may approche to. 40. or 60. yeres, men repute him happie and fortunate. But yet

howe many come therto? To serche & gyue the very true reason herof passeth my small capacite: without I may say it be because wee fulfil not the commãdements of almighty god, whyche to wel wyllyng persons are very lyght & of no burden. For oure lorde saieth. My yocke is swete, and my burden light to be borne. Sayth not the prophet Dauid that who so feareth god, & walketh in his waies and preceptes, shall se his childers children? And Salomon saythe. O my children, forgette not my preceptes and lawes, for they shal kepe you and prolong your dayes and yeres. And I will, saieth our lorde god by Dauyd, lengthen his dayes. Thã may not this be a resonable cause of this our shorte and wretched lyfe? Truely I suppose it be by our mistiuinge and filthy sinne: which beinge so abominable and so horrible, is at sometime the very cause of corporall infirmite, & of short lfe. Said not our lorde the phistitian of al phistitions, vnto the sicke man: Now I haue healed the, departe thou from hens, and looke thou

sinne

ſinne nomore, leſte a woꝛſe harm happen vppon ỹ? Or whether ſhal I ſaie, ỹ it chaunceth by our miſſe diet: and to moch ſurfetinge? Truelie, ỹ prouerbe ſaiethe, ỹ there die many mo by ſurfet, than by the ſworde. Accoꝛding wherto the wiſe man ſaieth, Surfette ſleethe manie a one: and temperance prolongethe the life. Surfette and diuerſites of meates and drinkes, lettinge & coꝛruptinge ỹ digeſtion, febleth man, and very ofte cauſe this ſhoꝛtenes of lyfe. What other thinge but miſſe diet cauſed Ptolomeus Philadelphus to be ſo miſerably and peinefullie vexed with ỹ goute, & ſo as it is wꝛitten, ỹ nothinge coude releſſe his peine, ſauing deathe? what cauſed Antipater, & ỹ noble man Mecænas, to be continually vexed with ỹ feuer, but il diet? What other thinge infected Ariſtarcus with ỹ dꝛopſy but yll diet? Yll diet (as mee thinketh) is cheif cauſe of al dangerous and intollerable dyſeaſes, and of the ſhoꝛtenes of mans life. Than it muſt needes folow that a temperate and a moderate diete prolongeth mans life, and ſaueth him

from all suche peynefull dyseases.
And therfore Asclepiades that noble phisition, professed, There are .v. necessary thynges to conserue and prolonge mans prosperitie, and helth: that is, abstinence from meate, abstinence frō wyne, rubbynge of the body, exercise, and digestion. O howe holsome is it than to vse good diete, too lyue temperately, too eschewe excesse of meates and drinkes. Yea howe greately are we Englysh men bounde to the maysters of the vniuersite of Salerne (Salerne is in ỹ realme of Naples) which vouchesafed in our behalfe to compile this soo necessarye, and so holsome a boke? But what auaylethe it, to haue golde or abundance of riches, yf one can not vse it? What helpeth costely medicines, if one receyue them not? So what profyteth vs a boke, be it neuer so expedient and frutefull, yf wee vnderstande it not? wherfore I, consyderynge the fruyte that myght come of this boke, yf it were translated into the english tonge (for why, euerie man vnderstandeth not ỹ Latyne) I thought

it

it were very expedient at sometymes, for the welthe of vnlerned persons, to busye my selfe therin. For lerned persons, and suche as haue great experience, nede no instruction to diete them selfe, nor to conserue their helth. Yet if suche other wyse and discrete persons, as is your lordshyppe, by chaunce rede this boke: they maie parauentur finde that shal please them, and that besydes they owne diet and custome of liuing shal bee for theyr corporall welfare andgood helthe. I wyll not, nor it becometh me not, to exhorte your lordeship with let of other your great businesses to rede this my poore translation: but if perchaunce at your leysoure ye rede it, I humblye desyre and praye your lordeshype to rede it with forgiuenes: And to accepte the same as it is worthye.

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FINIS.

¶ Here beginneth this ryght frutefull and very necessary Booke, called the *Regiment of Health.*



Nglorum regi scripsit schola tota Salerni.
Si vis incolumem, si vis te reddere sanum:
Curas tolle graues, irasci crede prophanum.
Parce mero, cenato parum, non sit tibi vanum
Surgere post epulas, somnum fuge meridianum.
Non mictum retine, non comprime fortiter anum:
Hæc bene si serues, tu longo tempore viues.

THis right frutefull and necessarie booke, was compiled at th'instance and for the vse of the moste noble and victorious kynge of Englande, and of Fraunce, by all the Doctours in Phisicke of the Universitie of Salerne, to the entent man should know how to kepe his body in good healthy.

The auctour in the beginning of this booke teacheth. viii. general doctrines, the which hereafter be specified and also declared at length. The first doctrine is that he that desireth healthy of body, must eschew and auoide great charges thought and care. For thought dryeth vp mans body, hurting and leauyng ȳ spirites in desolation and comfortles: whiche so left and full of heuines drieth vp the bones. In this doctrine be comprehended melancolines & heuines, the whiche greatly hurt the body: for by their operacion ȳ bodye wareth leane and colde, the harte shrinketh vp, the wit & vnderstandyng wareth dulle, the reason is troubled, and the memorie vtterly marred. Yet neuertheles, it is very expedient for fatte and corsye folke, to be somtyme pensyue and heuy, that thereby they may moderate the ranke heate of their spirites, & make their bodies leaner and more slender. The seconde doctrine is to eschewe anger. For anger in lyke maner drieth vp the bodye, and excessiuely chauseth and inflameth the membres.

And

And to great heat, as Auicē sayeth dry- *Aui dist.*
eth vp mans body. Secondly anger hur- *1. cap. 1*
teth through heating and inflaming of *doct. 3.*
mans hart, and it letteth also the opera-
cions of reason. Some there be that na-
turally, eyther by sickenesse or chaunce
of poyson, are colde: for suche folke to be
angry is very necessary for their bode-
lie health, that their naturall heate by
such meanes may be stirred vp, gotten
and kept. The third doctrine is to eate
and drinke soberly: for eating and drin-
kinge excessiuely, causeth vs to be vn-
lusty, drousie, and slouthfull, hurtinge
and infæblinge the stomacke. Many o-
ther inconueniences, as Auicen sayeth,
groweth and chanceth throughe excesse *Aui. cap.*
of meates & drinkes, as hereafter shal- *de vino*
be declared. The fowerth doctrine is to *& aqua.*
make a lyght supper. For too muche
meate taken at night, causeth and en-
gendreth gnawinge and payne in the
bealy, vnquietnesse, let of naturall rest,
and other griefs, whiche wee feele & see
by experience the whiche hereafter
shalbee more plainly declared. The. v.
doctrine is to walke after meate. For

therby the meat discendeth to the bottum of the stomake, wher (as Auicen saith) resteth the vertue of digestion. For the mouthe of the stomake desireth fode, and maketh digestiō. The first doctrine is to eschew slepe incontinent after meat, which causeth health and anoydeth diuers infirmities, as it is after shewed in these verses: Febris Pigrities. &c. The seuenth doctrine is to make water as ofte as nedeth: For who that kepeth or holdeth his water longer than nature requireth, shall auoyde it with great payne, and so it may chaunce that death shall folowe, as Auicen sayeth. Also to kepe the dregges and superfluite of mans fode longer than nature requireth, ingendreth many inconueniences in the body. For the lyuer and vaynes called meseriakes, drie vp for ỹ moste parte, the humours of the forsayd superfluite, and so they be made hard and can not be auoyded, and thus causeth opilations in the guttes and ventosities and so it may chaunce, it bredeth impostumes: as after shalbe shewed.

Aui. dist. 19. lib 3. ca de difficultate mingendi

The

The eyght doctrine is, that one doyng his eſemēt and auoyding the ordeurs and filth of the body, ſhould not moche force and conſtrayne his fundement: for ſo doynge the Emerades and fiſtule ſhal greue him, and the fundement many times is miſordred & thruſt out of his proper and natural place, Finaly thauctor ſayth, that who ſo wil obſerue the forſayde doctrines, ſhall lyue longe in good healthe and proſperite.

Si tibi deficiunt medici, medici tibi fiant
Hæc tria, mens læta, requies, morderata dieta.

Here are taught three generall remedies to conſerue in helthe all creatures, and ſpecially noble men. The Fyrſte is to liue ioyfully: for ioye and myrth cauſeth man to be yonge and luſtye. By moderate ioye and myrthe youthe is conſerued, naturall vertue comforted, the wit ſharped, and therby man is more prompte, quycke, and of abylite to do all good and honeſt operacions. For it is not ſaid without a cauſe, that our ioy and mirth muſt be

moderate. For whā it is without measure, it ingendreth death both bodilye and ghostlye. This moderate ioye is most conuenient for them that haue much care & trouble. Whiche ioy maye be got by ỹ vse of delicate meates and drinkes, by auoyding of such things as engendre melancholy. And also as Auicen sayeth in his .xi. booke & cha. of falling of mans hart, by dwellinge & accōpanyng among our friends. The. ii remedie is trāquilitie of minde, of vnderstandinge, & of thought. For noble men through their great busines & charges, are moche more grieued & troubled thā other meane parsonnes. Great carke of mynde and vnderstandinge distroyeth the naturall rest of man, whiche is moste expedient for noble men: for they moste commonly are naturallye dry and colerike: and therfore for them rest and quiet is right profitable and conuenient. The. iii. remedie is moderate diete, that is to eate and drinke moderately. And after shall be declared, what incōueniēces grow throughe excesse of meates and drinkes.

Lumina-

Lumina mane manus ſurgens gelida lauit vnda.
Hac illac modicū pergat, modicum ſua membra,
Extendat, crinem pectat, dentes fricet, iſta
Confortant cerebrum, confortant cætera membra.
Lote cale, ſta, paſce, vel infrigiſce minute

Here are declared .vi. doctrynes, which comforte mannes brayne, and the other membres of the bodye. The fyrſte is whan we ryſe in the morynyng yearly to waſhe our eies, wyth clere colde water. The eies, wolde be waſhed to clenſe awaye the ordure and filthines that hāge in ẏ bries of thē. And Auicē ſaythe, ẏ the ſouerainſte thing to mundifie and clenſe, and to make ſharpe of ſight the eyes, is to open them, & ſo to put and plunge thē in clere water. And ageyne he ſaith, that to bath and plunge the eies in clere water, and therin to open them, comforteth and conſerueth the ſight and ſpecialie of yonge folke.

Aui. diſt. 13. li. 3. ca. de conſerua. oculorum
Idem diſt. 3. cap. dede. 6.

The reason why the eies must be clensed with colde water, is because euery thing must be conserued by that is like it. For Galen saith, that hotte bodies haue nede of hoate medicines, & colde bodies of colde medicines considering than that mans eies be colde of nature: It standeth with reason, that they shold bee washed with colde water and not with hoate. The.ii. doctrine is to washe our handes when wee rise in the morning, for they be instruments ordeined to kepe and mundifie these membres, by the whiche the superfluities of the braine be expulsed and auoyded, as by the nostrilles, the eies, the eares, and other naturall cundits. And therfore the handes specially ought too bee washed with colde water for the washing of the handes with hoate water engendreth wormes in the bealie: and specially too washe them in hoate water incontinēt after meate, as Auicen saith. For the washinge of the handes in hoate water incontinent after meate, draweth the inward & naturall heate of man to the exteriour partes and so the disgesting is vnperfect,

Galen. li. 3 de re.

Aui. dist. 16. li. 3. tra. 5. cap. de lūbri.

vnperfect, the which vnperfect digestion is the principall cause that wormes bee engendred. The thirde doctrine is too rome a litle hither and thither, whan wee are risen from reste, that so the superfluities of the stomacke, guts, and liuer, as the grosse matter of vrine, maye the more spædily be thrust vnder. The iiii. doctrine is competently after rest or slæpe to extend and stretch out our handes, fæte, and other lims, that the liuely spirites may come to the vtter parts of the body, and so cause the spirites of the brayne to bee more quicke and subtile. The. v. doctrine is to combe our head in the morninge, that the pores of the head may be opened to auoyde suche vapours as yet by slæpe are not cõsumed: and also to quickẽ the spirits of ẏ brain. Farthermore to cõbe the head is verye holsom, specially for aged men. And Auicen saith, ẏ to combe ẏ head is holsõe, specially for olde men. Therefore one shold dayly and oft combe his head For oft combing draweth vp the vapours to the superiour parties, and so deuideth them from the eies. The vi. doctrine

Au. dist. 3 li 4. cap. de debili. visus.

is

is to wash & purge ẏ teeth. For the filthines of ẏ teethe causethe ẏ brethe to stink. And of the filthines of the teeth groweth certeine vapours, that greatly anoye and hurt the brayne. Farthermore the filthines of ẏ teethe myngled with the meate, causethe the meate to corrupte and putrykye in the stomacke.

Auicenna. dict. 7. li. 3. ca. de condent

Auicenna enstructeth and techeth vs howe we may kepe the teth from ache and stynche. That is to washe ẏ mouth with wyne twyse amonthe: but to make the breth sweete, it muste be boyled wt ẏ rote of spurge, who so euer vseth the forsayde decoction and medycyne, shall neuer haue the toothe ache. In the laste verse are certayne generall rules: The fyrst is that after we haue washed & bathed our selues, we must kepe vs warme. For than the cundites of ẏ bodye, ẏ is the pores, ben open: by the whiche colde will perce in to the body, and engendre in vs diuers diseases. The. ii. is that after we haue dyned or taken our repaste, we muste for a whyle stande vp right, that so the meat may discende downe to the

bottum

bottum of the ſtomake, & than to walke a litle ſoftly: for haſty mouing driueth naturall heate from the interior partes to the outward, and cauſeth ill digeſtiõ. The .iii. is, that one of colde complexion ſhould not warme himſelf to ſodainly, but by litle and litle, for ſodaine change hurteth nature: as Galen ſayeth in the gloſe of this canon, Secundum multum & repente &c. All ſtronge thinges and of extreame nature corrupt the body.

Sit breuis aut nullus tibi ſomnus meridianus,
Febris, pigrities, capitis dolor, atque catarrus:
Hæc tibi proueniunt ex ſomno meridiano.

Here he teacheth, that .iiii. inconueniences are ingendred by the ſlæpinge at after noone. Fyrſte the after noone ſlæpe cauſeth and ingendreth feuers by reaſon of opilations. For the naturall heat and ſpirite of man by day draweth too the outwarde parties of the body, and therefore digeſtion by daye is but feeble: But whan the naturall heat

and

and spirites of man drawe to th'inward partes of the body: than through their motion the naturall heate is stered vp, and therefore the night is the very season of perfit digestion, and the vndigested and raw humours are the cause of opilations, whiche opilations engendre Feuers, as Auicen sayth. Secondly, the after nons slæpe causeth man to be slouthful in his operations and busines by the reason aforesayd, for grosse humors and vndigested cause mans spirites slowly to moue the body. For as a subtile quicke spirite causeth lightnes of body, so a lumpish or a heauy spirite causeth a sluggish body. Thirdly, the after none slæpe engendreth head ache. For the grose and vndigested meate ỹ remaineth in the stomacke doth lift vp to ỹ brayne grose vapours, the whiche trouble and greue it. And of very cõsequẽs, if vapours of grosse matter be stered vp & caused, they must also be gros. For Galen saieth in the glose of this aphorisme, *Qui crescunt &c.* ỹ it must nædes folow, ỹ al thinges be like those thinges, of whom they be engendred.

Aui. dist. 1. lib. 4. cap. de putri.

The cause of head ache.

The

The fourth incõuenience is ỹ pose and reume. Reumes be humours ỹ runne from one membre to an other, and as they runne to diuers partes of the body so they haue dyuers names. For whan the reume cometh to the lyghtes, they be called Catarri: and when they runne to the chekes, they be called branchus: and whan they runne to the nose, they are called Coriza: as it appeareth in these verses.

Si fluit ad pectus, dicatur reuma catarrus,
Ad fauces branchus, ad nares dico corizam.

But besides the reasons of the diseases before rehersed, there be many other reasons, and more effectual. The cause of the first inconuenience that is of feuers, whiche sometyme are called putrified feuers, and sometyme feuers effimeras. A feuer effimere is engendred of vapours and smudge fumes, kept and retayned after the after noone slepe, the whiche abstaynyng from slepe is wonte to consume.

The diuersitie of Feuers.

A Feuer effimeras is a dayly Feuer.

Galen

Galen de arte curatina ad Glauc. 1.

Galen sayeth, that these feuers effimeras come through faintnesse, dronkennes, anger, furiousenes, inward sorow, and other vehement cares of the mind: and the feuers that come by inflamatiõ of the priuie members are of the same kinde. These feuers be sone cured, as by bayning and customable diete. The putrified feuer is engendred of the humidities in man vndigested, and augmented by the afternoone slæpe. Galen sayeth, ỹ feuers engendred of corruption of humours are called putrified feuers. The seconde inconuenience that is to be slowe in operation and motiõs, chaunceth by reason that by the afternoone sleepe the humidities, and fumes in man are reteyned aboute the muskils, veynes, and ioyntes, and eke causeth the forsayde membres to bæ astonied and a slæpe, and therefore the bodye after dinner is slowe, and heuy in operacions. The third inconuenience (that is the head ache) commeth, as is beefore declared in the seconde inconuenience: that is to saye, by the humidities and vapours reteined in the bo-

Gal. de arte curatiua ad Glauc. 1

dye,

dy, through slæpe & rest, whiche by such meanes are troubled and moued towarde the braine, and so cause the head ache. The .iiii. inconuenience, that is the catarre, signifyng all maner of reumes, chanceth to man and greatly græueth hym, through vapours and fumes which are wont to be dissolued and consumed by watch, and by reason of slepe they draw to the inward parts of man, and fume vpward toward the brayne: whiche fumes ingrossed by colde, retourne to the lowe partes Caterrisans of mannes body. Auicē allegeth many other inconueniences and diseases engendred of the after noone sleeps. The first disease is the goute and palsey, the whiche greeue vs, by reason that the humidities, that are wont to be dryed vp and consumed by the heate of the sunne and by watche, doe remayne styll in the bodye. The second is the coulour, and corruption of the face, throughe the watrysche humidities, like vnto mans vrine mingled wyth the bloudde, whiche watrisshe humidites are wont to bee wasted and consumed

Aui. dist. 13. lib. 1 doct. 2. cap. 9.

med by watche, and by reason of slæ-
pyng, they ascende with the bloud to-
warde the brayne and the face, and so
they cause the face to swel and to ware
pale. The thirde inconuenience, is that
after noone slepe, ingendreth the splene,
and that by the kæpyng in of the grosse
melancoly humors by the day rest.
For as watche with the heate of the
day (which doth open) geueth mouyng
and way to melancoly humors by the
strayte cundites of the body: so the day
slepe letteth and destroyeth the passa-
ges and propre waies of them: and spe-
cially it destroyeth and stoppeth the cun
dites that come from the splene to the
mouthe of the stomacke, ỳ are ordeined
to prouoke mans apetite, by which cun
dits al melancoly superfluites are wōt
commonly to be clarified. The fourth
hurt is that the after noone slæpe molli-
fieth the veynes, because that the humi-
dites the whiche are wont to be dissol-
ued by the day watche, cannot be re-
stored, whiche so remaynyng in mans
bodie, do drie vp the veynes. The fifth
inconuenience is, that man by reason

of

of reſt or ſlepe, loſeth his appetyte, for lacke of reſolution of the humours: whiche reſolution is cheife and princypall cauſe of the appetyte. An other reaſon is, that the replenyſhyng and filling of the ſtomake with fumes and humidites mollifieth and ſhutteth the mouth thereof. The firſt inconuenience that after noone ſlepe doth engendre is impoſtumes, by meanes of humidites encreaſed by the day ſlepe, the whiche drawe to one membre or other, and ſo cauſe it to ſwelle. Auicen ſayeth that beſydes all theſe forſayd, there be two other ſpecial cauſes that proue the after noone ſlepe to be hurtfull. The firſt is that the daye reſt is ſoone corrupted, becauſe the heate of the day draweth the corporal heate to the exterior partes of man: but the nyght reſt doth clene contrarie: for it draweth the corporall heate of man towarde the inwarde partes. Of the whiche two mocions there is engendred a violent motion that diſturbeth nature. And therefore they that will ſleepe and reſte them by daye, are counſayled to ſlepe in darke

places and in shadowe. The seconde cause is that the day rest maketh a man vnlusty, drousie, and as half aferde, and that by the chaunginge of nature from his olde custome, that is from digestion of his meate: yet notwithstanding that the after noone rest or sléepe is generallie dispraised, and the night rest greatly commended and praised, yet the sléepe is taken in the morninge thrée houres before the sun rysing, and thrée houres after the sun rising, is not to be dispraised: As Hippocrates saith in his second booke of pronost. Sléepe conuenient and natural taken by night or by day is allowable, and contrarie is hurtfull: but the morning sléepe of all the day, is lest worthie dispraise. And all be it the daie sleepe and at after noone, are forbidden by olde fathers and doctoures, yet for all that, nowe a dayes sleepe taken in the daye tyme, is not greatly to be blamed, speciallye as Bartrutius sayeth, if these fiue conditions therein bee diligently obserued. The first is, if it bée customablye vsed. The seconde is that it be not taken immediately after dinner.

ner. The thyrde is, that one slepe not with his head lyng lowe. The. iiij. is not to slepe to long. The. v. not to be waked sodaynly & fearfully, but with good moderation.

Quatuor ex vento veniunt in vẽtre retento.
Spasmus, hidrops, colica, vertigo quatuor ista.

Here are declared. iiij. incõuentences or diseases that come by long holding of wynde in mans body. The first is caled the crampe. The ventosities of the body runne oft amõg the ioyntes and veines, & filleth thẽ with wynde. Of the whiche filling cometh retractiõ and wrynklyng together of ỹ veines. And Auicen saith, that the crampe is a disease that lieth in the veynes by the whiche the membres of manne moue and extende them selfe. This crampe is diuers, one is caused by replenyshyng, wherby the membre is made shorte and great, and wrynkelyng to gether lyke leather, or a harpe strynge, thorough the matter replenyshynge the membres. Aui. dic. 2

This manner of crampe commeth sodaynly. There is another kinde of the crampe, muche like a tabozet, which inforceth the membze after his length & largenesse to crompull together lyke parchement cast in the fier. This maner of crampe cometh slowly. The seconde inconuenience is called the dzopsie, a materiall disease engendzed of a very colde matter, whiche entreth and enflateth the membzes oz places of a mans body, in whiche is the regiment, that is the digestion of meates and humozs, as in the stomacke, the liuer, and the voyde places about the bealy. For Dzopsie neuer engendzeth, but whan the Liuer is cozrupt by reason of the bloud. There be thzée spices of dzopsie, Ipofarca, Asclides, and Timpanites and of the Tympany this two inconueniences are vnderstand. A Timpany (as saith maister Bartruce) is engendzed of an ill complexion, by coldenesse of the stomacke and liuer, whiche will not suffre mans dzynke oz meate to be conuerted into good humozs, but tourneth them into ventosities, whiche if they

they be auoyded by belchynge, by ſwet or otherwiſe, they will ſtoppe ỹ wayes of voydaunce. Alſo theſe ventoſities gether together betwéen the places of the bealy called Mirac, and Siphax, & there they engendre the dropſie. The third inconuenience is called the colike, a perillous and a paynfull diſeaſe, it is engendred in a gutte named Colon. Like as the diſeaſe called Ilica, is engendred in one of the guttes called Ylion. And theſe two diſeaſes are engendred by ventoſities cloſed in the guttes. The fourth inconuenience and diſeaſe is the head ache called Vertigo, ỹ which maketh a man to wéene that the world turneth: the ventoſities whiche drawe to the brayne, and myre them with the lyuely ſpyrites, cauſe the ſayde diſeaſe called Vertigo, whiche as the name declareth is a turninge or a ſwymmyng in the head: and as Galen ſayeth, they that haue the ſayd infirmitie, are ſone aſtonied, and with a littell tournynge about they fall dowme. And Auicen reherſeth theſe inconueniences with other, and he ſayth, that ventoſities kept Gal. de locis aff ca. 8. Aui. diſt. 16.

longe, cause and engendre the colike, by reason they assende and gether together feblyshyng the guttes. And somtyme they engendre the dropsy, & somtyme darkenes of syght, and somtime the megrime, and somtime the falling euel and somtime it runneth vnto ỹ ioyntes and causeth the crampe.

Ex magna cęna stomacho fit maxima Pęna,
Vt sit nocte leuis, sit tibi cęna breuis.

Here we be taught to make a lyght souper. For to much meat letteth mans naturall rest, and causeth anguyshe and gnawyng in the bealye, and causeth the face to breake oute: and maketh one to haue a heuy head in the morning, & an vnsauery mouth. Here this question cometh wel to purpose: whether a man shoulde eate more at dyner or at supper For diffinition hereof, it is to be noted: that after the quantity of the body more or lesse, meate is conuenient at supper, or at dyner. For eyther the bodyes be hole and sounde, or els sicke. If they

be

be ſicke, eyther they inclyne to materiall ſickenes or to vnmatteriall: If the ſickenes be not cauſed throughe ſome humour, one may eate the more at ſupper, becauſe in ſuche ſyckeneſſes, nature onely endeuereth to digeſte the meat. If the ſickenes be materiall, one may eate the more at dyner, as it is declared in ỹ fourth treatiſe in the. v. chap. of the curation of fallyng ſyckenes on this wyſe: He that can not be ſuffiſed with one meale in a day, becauſe he is otherwyſe accuſtomed, he muſt deuyde his meat into thre partes, eate two partes at diner, and the other part after temperate exerciſe at ſupper. The reaſon hereof is this, at ſuche ſeaſon the feble nature hath helpe by the naturall heate of the ſunne to digeſte, and the ſuperfluities therby are more reſolued, wherfore ỹ refection ſhuld be larger at diner than at ſupper. And moreouer becauſe the heate of the day, whiche cauſeth digeſtion, ioyneth with the naturall heate of mannes body, there are by daye two ſondrye heates to helpe ỹ digeſtion: but it is not ſo in the night.

Likewyse nature endeuereth her by nyght to digest the superfluities. And therefore she shoulde not be hyndred with the digesting of to much meate. And though it be so that the naturall heate of man is in many thinges fortified in the nyght, as by retraction of the spirites & reduction of slepe: yet that selfe heate can not digeste two diuers thynges, as the meate, & the superfluities. Than it folowth that such folke should eate lesse at supper than at diner. If the bodies of suche folke seme hole, or els if they be very hole, strong and without any sẽsibilite of superfluities, auoidyng al through their vigour and strength, as mighty bygge men: suche may eate more at supper. For the nature of these bodies labour onely by nyght to digest the meate receyued: and not to rype ỹ superfluities, for in a maner they haue none. Also they labour only to fortifie their bodies, which wareth more stronger by night than by daye: because the bloud & corporall spirites be engendred by night in a more quantitie and better deuided through out ỹ body.

If

If the bodies be not greatly disposed to helthe, as is reherſed, but are disposed to be lyghtly sicke: Than whether they trauayle and labour sore continually with theyr armes and handes or not, hit is best they eate more at dyner than at supper. For meate is not only taken to norisshe & restore the body: but also to make moyste, and to ouer sprynkle and water the mẽbres that through greate labour and trauayle they ware not drye, and lyke wyse to withstande the dissolution of naturall heate. For suche trauayle and labour lettethe not their true digestion. For we se by experience, ỳ they eate twyse or thrise in a day with good appetite, & good digestion. If the bodyes be not apte nor disposed to labour continuallye, as the bodyes afore reherſed, hyt may chaunce two wayes: For eyther they labour verye sore, but not continually, or elles they labour febly, where by superfluities encreace. They that trauayle muche, as in ridinge or goynge about theyr worldly busynes, shoulde eate more at supper than at dynner:

bicause

bicause the vnaccustomed greate trauayle wouldo not suffre the meate taken at diner to digest, but doth corrupt it. Yea and further through superfluous motion the natural hete is dissolued and spred in euery membre of the body, whiche in the nyght draweth to ȳ inward partis of the body, and is the principall cause of good digestion. And therfore a good and a large supper is more expediēte for them than a large diner. Also the same persons were not brough vp beefore this season in suche greate trauayle: and therfore their bodyes are ful of humidites: whiche lyttel meate at dyner may resist the resolutions caused by great motions and trauayle. But in case they trauayle lyttell and easely by the waye, to eate more at dyner than at supper is best: as it is declared in sicke bodyes, for they most commonly are feble bothe of complextion and of degestion, and the heate & light of the sunne doth comforte theyr natural heate and spirites. Also the reason hereof is this, the corporall cundites and passages by daye are open:

Wherfore

wherfore the superfluities of the bodye are soner expulsed by day thā by night. Farther they ought too eate but litle meate by night, for than nature is gretlie occupied to digest raw humours, the which slepe must digest and bringe to good point. And though the digestion to digest and great repletions of meates & the superfluous humoures be holpe by the night: Yet neuertheless, the strēgthing thereof is not sufficient too digest great repleations of meates, & also superfluous, humours. And witteth wel, ỹ custome in eatinge muche or litle at diner or supper, ought to be regarded & kepte. For custome is good and necessary both for health of the body, and too cure sicknes as Galen saith. For sodein change of custome is very hurtfull, and specially for olde folkes. For nature can not beare nor yet suffer sodayne mutation. But as Galen saith the alteration that is done by litle and litle is sure inough. And thus it is wel proued ỹ we ought to eate more at diner than at supper & ỹ because sickenesses are most cōmonly materialles, yet for al ỹ, if a nan coulde

Galen li. 9. de morbis curād.

Galen in secundo aphor. Hippoc.

coulde be contented with one repaſt in a day, it were better to take it at ſupper than at dinner, ſo that he be not diſeaſed in the eyes, or in the brayne: for than it were better to take it at dinner, than at ſupper. For the repletion of the ſupper, hurteth ſore the brayne and the eyes. And witteth well that not onely the repletion of the ſupper hurteth the ſtomacke, but alſo all maner of other repletions. For they ingender opilations, Feuers, putrifactions, the Lepre and vndigeſted humours. And Auicen ſayth, that all maner of repletions hurt the ſtomacke, nor the great eater by repletion augmenteth not his body, for he digeſteth not his meate: but he that eateth moderately, hath alwayes ſome appetite, and increaſeth his body, for he digeſteth well his meate. Therfore we ought to take good heede, wee hurt not our ſtomacke by ouer muche repletion, nor that wee make not our ſelfe pourcie and the Pulſe to beate more behemently. In lyke manner repletion that ingendreth lothyng of meate, ought principally to bee eſchewed, but ſpecially

Aui. diſt. 3. lib. 3. ca. de his que nocent ſtomacho

lyhan

whan it commeth of ill meates. For if it come by ill meates, it ingendreth payne in the ioyntes, in the raynes, in the lyuer and the gowte, and generally all other fleumatike diseases. And if it come by cleane meates: it ingendreth sharpe Feuers and hot impostumes.

It foloweth than that this repletion must be eschewed aboue all other thinges. For as Galen sayeth, ouermuche repletion pretendeth stranglynge or sodayne death. Secondly wee must take hede wee ouer fill not our stomackes, & vtterly destroy our appetite, but wee must kepe some appetite: and in especial they that haue a stronge and a good appetite. Some there be that haue a feeble appetite, & these ought to eate more than their appetite requireth. Galen in. 1 apho. hip.

Tu nunquam comedas, stomachum nisi noueris antè
Purgatum vacuũque cibo, quem sumpseris antè,
Ex desiderio poteris cognoscere certo,
Hæc tria sunt signa subtilis in ore dieta.

Here

Here are certeyne commandementes, the whiche hee that desireth his health, muste of necessitie obserue and keepe moze dulye than eate oz dzinke. The firste is, hee shoulde eate no maner of meates without his stomacke be neate, and purged of al ill humours, by vomet oz other conuenient wayes. Foz if a man receiue meate in to his stomacke in the which are cozrupt humours they wil mingle thē selfe together, and cause ȳ meat newly eatē to cozrupt. The seconde is to eate no moze tyll the firste meate that is eaten be digested and auoyded out of the stomack. Foz there is nothing moze hurtfull to mans bodye, than to receaue meate vpon meate, that is but onely begunne too bee digested. Foz the meate last taken shall let the digestion of that ȳ was first eaten, and the digestion of the meate firste taken, shall be first finished which departeth to the lyuer by the veynes called Miserikes, and therewith carieth the meate laste taken not yet well digested. Whereof rawe humoures, and vndygested bee multiplied in mans bodye.

Farther

Farther in the text are put.ij.tokens to knowe whan the stomacke is voyde of the meate before eaten. The first is verie hunger. And for a knowledge hereof, witteth well that there is.ij. maner of hungers, verye hunger, and fained hũger. Uery hũger is discriued by Galen in this wise. Uery hunger (saith he) is whan a man nédeth meate: But fained hunger is an appetite too haue meate, though the bodie haue no neede thereof. And as very hunger cometh by contraction and corrugation of the veynes, procedinge from the mouthe of the stomack, by sugillation of the membres néedinge meate, so in likewise feined hunger is wonte to bee caused of them that constraine, that they shoulde prouoke the mouth of the stomacke, the members hauinge no néede of foode, as by colde things harde or sharpe. And of this signe & seconde precept precedent, Auicẽ saith: No man ought to eate but after he hath a lust, Nor he shoulde not tarie long therein whan lustie pricketh, oneles it be a feined lust, as the lustie of dron

Galen in apho. hip.

Aui. 3. doc. 2. ca. de eo quo, &c.

dronkerdes, or suche whose stomackes aborreth meate. For to endure hunger longe doth fill the stomacke full of putrified and corrupt humours. And after in the same chap. he sayth, that who so euer loue their health, should neuer eate till they haue a sure lust, nor till theyr stomacke and vppermost entrayles be voyded of the first foode that they tooke. For the daungerouste thynge that may chaunce a mannes body, is to receyue meate vpon vndigeste meate. The seconde thynge that signifieth true lust or very hunger, is sklender diete precedent: that is small sustinaunce before taken, for whan hunger foloweth thervpon, it is very true hunger. Farthermore yee shall vnderstande, that to eate muche and of sundrie meates myngled together at one repaste or refection, is worste of all, as flesshe and fysshe, chickens, and porke, and after to prolonge the tyme in eatynge. For the firste meate beginneth now to digest whan the other meates are serued into the table: and so the partis of the meate be vnlyke in digestion: So that the fyrste

The knowledge of true lust or very hungre.

taken

taken are digested, er the laste that is eate come to the middes of theyr digestyng: And this causeth that some parties corrupt other some. And of this thyng Auicen warneth saying: There is nothynge more daungerous than to mynglc diuers meates and sustinances togethcr, and after to prolonge the tyme in eatynge. For whan the laste meate is receyued, the first is welnere digested. Therefore the sayde meates in diuers of theyr parties (as touchynge digestion) be not like. But yet witteth well, that prolongynge of time in eatynge moderately (as an houre space) to chawe and swalow our meat well is alowable, and helpeth muche to the conseruation of health. For good chawyng and swalowyng downe is as halfe a digestion: And ill chawynge doeth eyther let digestion, or els doth greatly hinder it. But prolongynge of time in eatynge, with talking and telling of tales two or three houers is right hurtfull, and thereof are ingendred the diseases before rehersed.

Aui. 3. 1. doc. 2. ca. de eo. &c.

D. Persica,

Perſica, poma, pira, lac, caſeus, & caro ſalſa,
Et caro ceruina, leporina, caprina, bouina,
Hęc melancolica ſunt, infirmis inimica.

Here are declared .x. maner of meats or foodes that ingender melancoly, and are vnholeſome for ſicke folkes.

Gal. 2. aliment. ca. 9

Of the whiche the firſte is eatinge of Peaches: whereof Galen ſaythe, the Juyce of Peaches, and their materiall ſubſtaunce is ſoone corrupted and vtterlye ill. Wherefore they ought not as ſome ſaye, to bee eaten after other meates, for they ſwimme aboue, and ſoone corrupte. But this oughte too bee mynded, whiche is a common thynge, that all that is moyſte, ſlypperye, and lightlye goeth vnder, ſholde bee eaten firſte, and ſo ſhoulde Peaches, whiche ſwyftlie go to the bottum of the ſtomacke, and make waye for the meates that come after. But whan they bee eaten laſte, they both corrupt them ſelues and alſo the other meates. And thus it appereth, that this ſayinge

ought

ought to be vnderstonde of peaches eaten after other meates. For whan they be eaten before meat: they be good for the stomake, and they mollyfye the bealy, and prouoke the appetite, as Auicen saith: Rype peaches be good for the stomake, and causethe one to haue an appetite to meate And farther he sayth: They ought not to be eaten after other meat, for than they corrupt, but they must be eaten before. Lyke wise Serapion, in ỳ chapter of Peches by auctoryte of Dioscorides sayth: Ripe peches are good for the stomake, & they mollyfye the bealye. But whan they be not rype they make a man costiue: and whan they be drye they bynde sore. And a decoction made of drye peches and so dronken, doth let the flowyng of humidites to the stomake & bealy. And ỳ pouder of peches cast vpon the place where one bledeth, staunceth the bleding. And although peches haue these medicinable vertues aforesaide, yet bicause they engendre putrified humours they be hurteful to sicke folkes, & spetially when they be not taken dewly.

Aui. 2. ca. ca. de persic.

To stanche bloude.

Peches be colde in the fyrste degre, & moiste in the seconde. Dioscorides saith that ripe peches bene holsome bothe for the stomak & bealye. The second thing is peres or eating of peres. The cause, is, for peares, and generally all maner of newe, and rawe fruite, fill the bloude with water, that boyleth vp in the bodie: And so prepareth and causeth the bloude to putrifie, and by consequence is hurtful for sicke folkes. Peres as Auicen saith, engendre the colicke. But yet peares aboue all fruite make folke fatte. And therefore hogges fed with peares, are made fatter than with anye other fruite. And because peares engrendre ventosities, and so cause the colyke: therfore they be vsed to bee eaten with suche fruite that breake or auoide ventosities, or els to withstande the ill operacion of these fruites, drinke after thē, a draught of olde wine of good sauoure. And the sweeter sauor that peares haue and the more doulce, the better they be. And also sod peares be better than raw and they may be sod with Anisse sede Fenel sede and Sugar. Dioscorides saith,

Di. lib. 1. de medi mat.

Eatyng of Peares.

Aui. 2. cā. cap. de pyris.

saith, that it is hurtfull to eate peares fastinge. Plinius saith, it is an heauie meate of all Peares, though they be in health that eate theim. The third thing is eating of Apples of which as Auicen saith, to eate often and muche, causeth ache of the sinowes. And also Apples haue an ill propertie, for they engendre ventosities in the seond digestion, wherfore they be vnholesome for sicke folks. And also for like cause, as it is before rehearsed of Peares. And these sayings touchinge the vnholesomenesse of Peares and Apples, ought especially to bee vnderstande when they bee rawe, and not when they be sodde or rosted. And not onely these fruites should be eschewed of them that bee sicke, but also all other fruites that fill the bloude with boylinge water, as newe fruite, of whyche the iuyce boyleth in a mannes body, as hit were muste or new wine. For ye may see by experience, that the iuyce of newe gathered fruite boyleth when it is put in a vessell, by reason of the heate of the sunne that remaineth in them after their rypinge.

Dio. lib. 1. de medi mat. Plini. in de nat. hist. li. 23. cap. 7 An. 2. can. cap. prim.

These newe frutes, throughe boyling of theyr iuce cause the bloudde to putrifie, although they cōforte a mannes bodye with theyr moysture, whā they be eaten. And for this cause most specially Auicen forbyddeth them eatinge of frute, that haue the ague. For he saith that all fruites hurte theym that haue the ague, through theyr boylynge and corruptinge in the stomake. The.iiii. thinge is eatinge of milk: ẏ cause why eating of milke is not good, is bycause it is lyghtly corrupted, and tournethe vnto fume or sharpenes in ẏ stomake as in their stomake speciallye, that are diseased with putrified feuers: and therfore they that haue a putrifyed feuer are forbydden eatinge of mylke. And as Hippocrates saith, it is hurtefull for them to eate mylke that haue the heed ache, for theym whose guttes suspensed, do rumble, and for them that be very thyrstye, yet notwithstandynge in some deseases Hippocrates sayth, mylke is agreable: as for them that haue the tisike, the feuer etike, and for them that be in a consumption.

Auicen. di. 4. ca. de vniuers. cura.

Hip. aph. lac. dare caput dolinti. &c.

And

And also hereafter folowing some thing more shall bee saide whan wee come to Lac ethicis &c. And although milke in the foresaide diseases is blamed yet in them that bee hole it is allowable, and that if it bee well digested in the stomacke and liuer. And Galen sayth, that mylke well sodde dothe bothe norysche and ingendre good humours. Also milk by reason that it is watrysshe, it washeth the entrayles, and by reason it is buttrye, it mundifyeth, and stryueth agayne venemous humours, and moysteth the members, and allcuiateth the griefes of the breste, and it doth mittigate the shooting or prickinge of the Longes, Guttes, Raynes, Entrayles, and the Bladder, and it is good against prickinge humours in the Entrailes. Ga. in ap. hip. lib. 5.

Farthermore Mylke is good for temperate bodyes, whose stomacke is cleane from cholerycke and fleugmatyke humours. For vnto suche folkes Mylke well digested is great nouri-shynge, it engendreth good bloudde, it nourysheth the bodye, and conuenientlye moysteth and makethe fayre

the exteriour parties, as Isaac sayth, in the vniuersall diets. And there also he sayth, by auctoritie of Ruffus, that they that will drynke Milke must drynke it fastyng, and it must be dronke hot from the Cowe: and to eate nothynge tyll that be digested, nor one shoulde not than labour nor sturre about muche. Yet seldome or at no time one shoulde forbeare walkynge, but than one must walke an easie pace, till he parceyue hit be descended to the bottum of the stomacke. But Mylke is vnwholsome for these bodies that be distempered. For in hot bodies it is sone turned into colerike fumositie. In suche as be colde, it tourneth to sharpnesse and putrifaction. Also Mylke is vnwholesome for an vncleane stomake, for therein it corrupteth. Galen sayth, that he knew a man, that of the dayly vse of Mylke, had a stone bredde in the Raynes of his backe. And a nother that losse all his teeth. And some he knew that vsed to eate milke continually without hurt. Yea to some it was muche holsome, as to an husbandman that liued aboue a hundreth

Gal. de sanitate tu. lib. 5.

hundreth yeare, and his moste foode was milke: and another that thought to do likewise, founde it alway hurtfull to him. Touchyng the choyse of mylke, it is to be noted, that meane milke is to be chosen for nourishment, and not thin milke, as milke of a Camell, or of an Asse, nor the moste fatte and grosse is not to be chosen, as mylke of Kyne and sheepe, wherfore Goates milke should be chosen. For it is not so watrishe as Camels mylke, the whiche is not apte to nourishe, by reason of humidite, and it maketh a man to lacke: Nor it is not so fatte, nor so grosse, nor so full of crudes and butter, as Cow milke and sheepes mylke is: whiche by reason of their fatnesse, stoppe the veynes and engender ventosities, and is more harder of digestion than is requisite in the gouernaunce of Health. Therefore Mylke of a Goate, not to neare kyddynge time, nor to farre from it, and that goeth in a good pasture, and whan pastures be at the best, should be chosen. The Pastures as Galén sayth, where ỹ beastes go, helpe muche the goodnesse of the milke.

choyse of milke.

Gal. de sanitate. li. 5

Eatinge of cheese.

Wylke. The v. thing is eating of chéese: and it maye be vnderstande of all sortes of chéese, but specially of olde chéese. The reason is, because newe cheese is colde, moyste, and of grosse substaunce, and harde of digestion: and engendreth opilations and the stone, and helpeth or cõserueth mans health (by waye of nourishement) but verye litle or nothinge. And olde cheese is hoate and drie, by reason of the salte therein, it causeth digestion, but yet of it selfe it is harde of digestion, and of smal nourishement, and hurteth the stomacke, and drieth ouer sore, and agréeth woorse then newe cheese.

What cheese is best.

But cheese betwene both, neither newe nor olde, not to toughe, nor to brittle, too harde nor to softe: to swéete nor to sower, not to salte, nor to full of eies, of good talloge and of good sauour whan it is cutte, whiche tarieth not longe in the stomacke, made conuenientlye of good mylke, sufficientlye dylie, is good and shoulde bée chosen afore all other, wherof after meate wee shoulde eate a little quantitye, for muche in quantitye, in waye of nourishement is vniuersallye ill, and hurteth the stomacke, and will not

not digeſt, & ingendreth opilations, the ſtone in the raines, groſſe humours in the bodye, and ventoſities. Therefore that cheeſe is onely good that commeth out of a nigardes handes. The firſt thing is ſalt meate, dryed with ſalte or ſmoke, or of what kinde of beaſt ſo euer it bee, it engendreth groſſe bloude and melancholy, and ſo per conſequens, it is vnholeſome for ſicke folkes: nor it is not holeſome for them that bee hole. For as Auicen ſayeth, ſalte fleſhe nouriſheth but little, and it is groſſe, and engendreth ill bloudde. The ſeuenth thinge is hartes fleſhe, whiche likewiſe engendreth melancholy bloudde, as witneſſeth Raſis Alaman. iij. capit. De animalibus ſilueſtribus & domeſticis. The eyght thinge is hare fleſhe, whiche likewiſe engendreth melancholye bloudde, as Raſis ſayeth in the place afore alegate: This fleſhe engendreth more melancholy than any other, as Galen ſaythe. And of this Iſaac in dietis vniuerſalibus ſaythe, that Hares fleſhe ſhoulde not bee eaten as meate, but onely vſed in medicines.

ſalt meate Gal. de locis affect. lib. 3.

Au. 3. do. 2. cap. 15.

Harts fleſh

Hares fleſh

Gal. de locis affectis lib. 3.

And

And witteth well, that Hare flesshe, and Harts, flesshe when they be olde, ought vtterly to be eschewed: yet neuertheless they may be eaten, & they bee best before caluing time, that their drynesse may bee tempered with the age: And yet they ought to bee eschewed excepte they be fatte. For their dryenes is tempered with their fatnes. The ninthe is goates flesh. The .x. is oxe flesshe. For these be melancholie flesshes. For Isaac in de vniuers. saith: Goates flesshe and oxe flesh be worst, hardest and slowest of digestion, and when they be digested they engendre grosse bloud and melancholie. And Auicen in his second canon of Goates flesh saith: Goates flesshe is not very good, & parchaūce the humour is very ill. And likewise ye shall vnderstande, of Goates flesh and cowes flesh the which are worse than the forsaide flesshes, Goates and oxe flesshe. For of them Auicen saith: Cowe flesshe, Harts flesshe, wylde Goates flesshe, and great foules, engendreth the feuers quartans. And yet farther he sayth: of cowe flesshe, the cowe flesh nourisheth muche

Goats flesh
Oxe flesshe.

Aui. 2. cā. ca. de car.

and

and engendreth grosse melancoly, and melãcoly diseases. And he sayth farther that cowe flesshe engendreth lepre. And of goates flesh he sayth, that it is absolutely yll. And for as muche as it is towched in the texte, what flesshes should be eschewed, specially of foure footed beastes, me semeth it were cõuenient to shewe, what flesh of foure foted beastes are to be chosen. And in ỳ choice of flesshes the phisitians agree not. For Galen and certayne other say, that porke is beste. Some other, as Auicen, Rasis, and Auerroys saye, that kyddes flesh is best. Yet notwithstanding Auerroys in the .b. coll. blameth Auicen, because he sayth Porke was best, yet he sayd it not as though he helde therewith but after the Christen opinion. Some other prayse Veale aboue all other. A man may know the best flesh of foure foted beastes, and the goodnesse thereof many maner of wayes. First by great nourishyng, whiche thinge betokeneth harde digestion, and by the likenesse of mans flesh: and this wyse Porke is better than any other flesshe, first for the

Choyse of Flesh.

ỹ likenes vnto mās flesh, as witnesseth Galen. 3 alimentor. where he saith that porke is lyke mans flesh, may be knowē by that that mānye haue eaten mans flesh, in stede of porke, & could not perceiue neither by the sauour, nor by the taste, but that it had bene porke,

Au. 2. can. ca. de san. And Auicen sayth: Mans bloudde and bogges bloudde be lyke in euery thinge so that there haue bene, that haue solde mans flesh in steede of porke, whiche thynge was not spied til a mans finger was found among the flesh.

Auer. 5. coll. ca. de carn. Auerroys wryteth the same. Secondly, porke nourisheth greatly. For Galen sayth. iii alimentor. that porke aboue other flesh norysheth moste, whereof those that be called Athlete, haue best experience. And after in the same booke he saith: One can eate no flesh that nourysheth more than porke. Thyrdlye porke engendreth a stedfast & a strong nourysshment, that resysteth resolution. This is Galens opinion in the places afore rehersed, where he preferreth porke aboue all other flesh: and in his. viii. boke Deingenio, sayth,

porke

porke of all flesshe is mosste laudable, so that it is wilde broughte vp on mountaynes: and next vnto porke is kid flesh. And likewise in. v. tera. hee saythe, of all flesshe of fower fœted beastes, porke is mosste laudable, whiche is temperate in heate and moysture: and engendreth better bloud than anye other flesshe: so that it be of younge swyne, that is of a yeare or twoo olde, whether it bee wilde or tame: nor yonge suckers are not so good: for their flesshe is most moyste. And of a more likelyhode wylde porke brought vp in the woodes, is better than tame brought vp at home, for tame porke is more clammie than it ought to be. And of wylde hogges flesshe or boore, Auicen sayth: Christen men & their followers saye, that the beste wylde flesshe that is, is of wylde swyne. For beesides that it is more lighte than the tame swynes flesshe, so it is of more strength and muche more nourishinge, and more sooner digesteth: and in winter there can bee no better flesshe. So than it followeth, that hogges flesshe is right good and holesome for their bodyes that

Au. 2. con. cap. de ca. *The beste hogge flesh*

that be yonge, hole, strong, occupied in labour, and not disposed to opilacions: and for them that desyre to bee fatte: For such haue nede of much nouryshement: and harde of digestiō. And therfore Rasis saith: grosse flesh is couenable for them ỹ labour much: but clene flesh is best for them that do contrary wyse. Auicen wyll the same saiyng: Thei that laboure much may better away with grosse meates than other. The choyce of good flesshe standeth in thræ thynges, in temperaunce of complextion, in lightnes of digestion, and in gendryng of good bloudde, that is to say the better flesh is of temperate complexion, easy of digestion, & temperate in engendring bloudde betwene hotte and colde, slendernes and grossenes. And for this cause kydde flesshe is better and more laudable than any other flesshe, after ỹ mynd of Rasis, Auicen, & Auerroys. For Rasys sayth: Kydde flesshe is temperate, without any yll myxtion: the whiche though it engendreth temperate bloudde, yet it is not conuenient for labourers: but yet for all that

Almā. ca. de virtute carnium.

Aui. 3. 1. capit. de regim. eius quod comeditur.

Rasis. 3. Almā. ca. de anima. siluestribus & domesti.

that there is none other flesshe shoulde be preferred afore it. It is not so weke, that a mans strength is minished therbi nor the nourysshynge therof is not so muche grosse, that repletion should come of it, or grosse bloudde be engēdred, The bloud also that is engendred therof, is betwene subtyle and grosse, hotte and colde. nor this flesh is not mete for great laborers, but for temperate yong folkes the which vse meane exercise. For this flesh engendreth bloude that by mighty exercise or labour is soone resolued, but not with meane trauayle. And Galen sayeth, that kydde flesshe is not vnhol some for an olde man. And touchynge the intencion, as kydde flesshe is better than anye other housholde flesshe, soo goates flesshe is better than any other bred in the woddes. And next to kydde flesshe many physitions, as Rasis and Auerroys, put mutton. And Auerroys sayth, that moste parte of physitions are of this opinion, saue Galen, whiche laudeth not mutton. For he sayeth that mutton is not yl for yong folkes, but it is vnholsome for olde

Gale. de sanitate tuenda. lib. 5.

Auerroys 5. col. ca. de carne

folke. And hee thinketh that veale nourysheth more than mutton. And peradventure Galen vnderstandeth here the betternes of nourishement of that that is to nourishe muche, and to geeue nourishement more harde of resolution, whiche more agreeth vnto veale than mutton, since mutton is of more humiditie. Thirdely the goodnesse and choyce of flesshe maye bee taken by reason of their small clammines and by theyr good sauour: and herein veale is better than anye other flesshe. And Auerroys to this agreeth, sayinge: Veale is good flesshe, for as muche as it is not clammye, colde, nor dryе, as biefe is, and veale hath sweeter sauour than anye other flesshe, and in these poyntes it is better than Kidde flesshe, for in Kidde flesh one maye perceiue a clammines before it is sodde, and in that that veale engendreth better humours, it is better than Kidde flesshe. And thus it appeareth plainly what thing causeth controuersitie amonge the phisitians touchinge the choyce of flesshes. Farther wytteth well, that the flesh of a dry complexion, is bet-

Gal. de sanitate tuenda. lib. 5.

Auerrois 5. col. ca. de carne.

The controuersitie in choise of fleshe.

is better nere caluyng tyme than farre from it: And therfore kydde and calues be better than gootes & oxen, because their dryenes is abated with the humidite of theyr yongnes. But flesh of beastes of moyst complexion, is better and more holsome in age than in youth, for great parte of their ouermuche humidites is dryed away, as they do encrese in age: And therfore weathers of a yere olde are lesse clamy and more holsome than suckyng lammes: and lykewyse porkes, of a yere or two olde, are better than yong pigges. And therfor Auicen sayeth: It behoueth that the meate that conserueth health shoulde be suche as the flesshe of kydde or a suckyng caulfe is, or lammes of a yeare olde. Than by these reasons it appeareth that ỹ flesh of gootes male and female, of old mutton, of beef, of old porke, and specially of brawne, of pygges, and of suckyng lammes, is not very holsome for the conseruation of mans health, but the flesshe of younge calues, of yearelynge wethers, & porke of a yere or .ii. old, is conuenient inough to eate, to preserue

Au. 3. 1. ca. de re. eius quod comeditur.

mans health. And it is too bee well noted, that the flesh that is enclined too dryness, must bee sodde: and the flesh that is enclined too humiditie, must bee rosted, thereby too attempre their dryness and humiditie: And therefore the flesh of Conies and Hares, Hartes, Calues, and Kiddes should be sod: and Porke and Lambe rosted. And by this reason appeareth, that in moyst seasons, and for moyste complexions, flesh disposed to dryness shoulde be rosted: And in drye seasons, and for complexions drye and olde, moyste meates be more conuenient.

Oua recentia, vina rubentia, pinguia iura.

Cum in similia pura naturæ sunt valitura.

Here in this texte diuers nourishinge meates been expressed. The firste is newe laide Egges, whiche bee of that sorte of foodes, that in a little quantitie nourishe muche. For Auicen sayeth, that thinges small in quantitie and great of nourishement, are Egges and Cocke stones. Touchinge

Au. 2. cā. ca. de ouis & .4. ca. 1.

the

the choyce of Egges, wytteth wel that the Egges of Hennes, Partriches, and of Phesantes yonge and fatte, are very good in the Regiment of Health, and simplye better then anye other Egges: For the prieſtes doughter sayde, that longe Egges and smale were the beſte of all as in theſe verſes:

Filia preſbyteri iubet pro lege teneri,
Quod bona ſunt oua candida, longa, noua.

Farther poched Egges are better than Egges roſted harde or rere, and they be of great nouriſhement, and of good and lighte digeſtion, and they engender bloudde ſpeciallye proporcionable to the harte: wherefore they be exceadynge good for ſuche as bee recouered from ſyckeneſſe, for aged folke, and for weake perſons, and ſpeciallye the yolke. For Auicen sayeth, that the yolke of Egges and of Foules, whoſe fleſhe is good too be eaten, as of hennes, Partriches, and Phesants, though they bee not medicinable for the harte, yet they comforte ryght muche. And hee addeth

Auic. in tract. de viribus cordis.

addeth folowyng: that they be lyghtly turned into bloud, and after they bee turned, there remayneth of them but smalle superfluite. And therefore they comfort moste specially the harte. And farther he sayth, that they be excellente good to restore the spirites and bloudde of the hart. Here rosted egges are lightly digested, and they ease the lounges and the breste, and mollifie the bealye temperatly, but they nourishe not so muche as poched egges. Harde egges sodde, are harde of digestion, and they nourishe the body grossely, discendyng slowly to the stomacke, and slowely they enter therin. Farther witteth wel that egges by the dressyng of them are made better and worse. For either thei be rosted, sodde alone, or fryed, or sodde with some broth. Rosted egges be more grosse than sod, & more hard of digestion for the herthe or fyer dryeth vp the substaunce of their humiditie. And they be rosted two wayes: One is in the shels raked in the hote imbres: an other way is, they be rosted standyng on imbers wt their shels a lytell broken. But they

Dressinge of Egges

that

that be broken be worse than the other, and they that in the shelles bee raked in the hoate imbers are done twoo maner of wayes, either they be all raked in the imbers or els set vpon imbers and coles with part vncouered. They that bee all couered be worse, for by reason that the heate of the fyre goeth aboute them, the fumosities are kept stil in, and they that be set vpon the imbers, and parte vncouered, auoide out the fumosities, whereby they be putrified. They be better sodden in water than rosted, for the humiditie of the water striueth with the heat of the fier, that drieth vp their humiditie. And thus they be dressed twoo wayes: for either they be sodde in the shelles or els broken in the water. They that bee sodden in the shelles are worse than ỹ other. For ỹ shelles do let the dissolutiõ of fumosities and grossenes. Whan they be poched, the heate of the water temperately perceth in, & maketh more pure their grossenes, and taketh away the yll smell and sauour. Wherefore poched egges be moste holsome, and fried bee most vnholesom: For whẽ they be fried

Rasis opinion. they engendre moste yll humours, and hurt the stomake, and causeth fumosite and corruption, and maketh one to loth his meate. But egges sodde in some goode broth are between bothe, rosted and poched. Also witteth well, that ther is a dyuersitie in an egge touchyng his compound partes. For the yolke is temperatelye hotte: The whyt is colde and clammye, and hardly digestethe, and the bloudde also therof engendred, is not good. And as the forsayde egges that is to saye of hennes, pertryches, and of Phesantes, be more conuenable in the regimente of of healthe, so egges of duckes, gees, shouelardes, and suche lyke fouls, are vnholsome in the Regiment of Healthe, and shoulde be eschwed. The seconde thynge is redde wyne. And here ye shal vnderstande, that wynes dyfferre in theyr colours, For some wines bee white, some be claret, some be citrine, and some be blacke, whyte wyne is febler than any other, colder and lesse nourysshyng, but it doth least hurte ye head, and it dooeth make one to pysse better

Indict. vniuers.

Gal. de morbis curandis lib. 12 Rasis. 3. Almen ca. de virtute ouorum.

Red wine

better than any other wyne . That whyte wyne is weaker than other wynes apperethe by this that Galen saith: weake wyne is it, ẏ least heateth or enflameth, and lesse greueth ẏ brain than other. And Galen sayth: It is impossible ẏ whyte wine shulde greatli enflame any man. And he sayth white wyne ẽflameth or heateth least of all wynes. Whiche thinge is true if one wil make comparison betwene white wyne and red of one countre growing and none other wyse. For the redde wynes of France ar not so hot, nor yet so stronge as the whyte wynes of some other countre. And therfore ẏ cõparison must be made bitwene the wines of on maner and countre, and whyte wyne nourisheth lesse than other wynes. Gal. super 1. can. 3. part. reg. acutorũ.

For Galẽ saythe: wattrysshe, sklender, & white wyne is vniuersally neygbour to water and as touchynge nouryshement is lyke water, wherby it prouoketh one to pisse, and nourisheth the body but lyttel. And lykewyse Galen saythe, wattrysshe wyne nourysheth the bodys leaste, whose licour is as sclender Ga. in hi. aph. lib. 2. Ga. in hi. aph. lib. 2.

sclender as water, and coulour white. And Auicen sayeth, Whyte sclender wyne is best for them that bee chaffed and hoate. For it doth not fume nor cause the head to ake, but it moisteth the bodye, and easeth the head ache. Too this agreeth Galen. The reason why whyte wyne least hurteth the head is this, beecause it is lesse fumishe and lesse vaperous than other. That it prouoketh or causeth one too pisse more than other appeareth by this sayinge of Hippocrates. The passage or entrance of this white wyne into the bladder, is easier than of any other drinke, wherby wee may perceiue, that it hath strength too open. By this it well appeareth that whyte wyne is better for them that be hoate and chaffed than other wynes, whether they bee hoate of nature as Colerike and Sanguine folkes or else by accidence, as hoate chaffed by anger and bydinge in the sonne. And lyke wyse it is better for them that studye, whiche ought to vse suche wyne as wyll not distemper the brayne. And like wise it is conuenient for them that haue a feeble

Auic. 3. 1. doc. 2. ca de rẽg. aq̃ & vini.

Ga. in cõ. 3. part. reg. accu.

Hip. 3. par. reg. acutorũ.

feble brayne, whether it be natural or accidental: For stronge wine maketh them sone dronke, that haue a weake brayne, as Auicen sayth: and therfore if such persons wil drink strōg wynes, they must alaye them well with water And also it is good for them, whose lyuer and stomake is hot: and for them that dwell in a hot countrey: For hot and stronge Wines woulde all to enflame and bourne their bodies. Redde wine and claret, as of the countrey of Berne are hotter than other. And Galē saith: wine that is redde of colour and claret, be very hotte, and they nourish muche more then other wines. And agayne he sayth. That the Wines that be grosse and ruddie of colour, nourishe more than other wines. And they sone fill or replenish feeble bodies that are emptie or voyde of substance. And here it is to be noted, that it is saide redde wines nourish more, bicause for ỹ most part they be tourned into substaunce of mans members. Yet for all that the wines blacke of colour, may be called greater norishers than other: for they

Au. 4. do. 2. ca. de reg. aqu. & vini.

Red Wine & Claret.

Ga. super can. de vino etenī albo.

Ga. in hi. apho. li. 2.

gyue

gæue moze constantlye nourishement, and moze slowely be resolued from the membzes. Wherefoze Galen sayeth: That grosse Red wines nourishe moze than watrishe, but yet they nourish lesse than blacke couloured wynes. And on this wise the sayinge of Isaac is vnderstande, where he sayth, that Blacke coulozed wine nourisheth moze than redde. And these redde wines, hurte the head moze than whyte, and lesse pzouoke one to pisse. And this is the cause that strong wines be not conuenient foz feeble bzained folkes, as it hit is afozesaide: But it agreeth well with theim that haue a stronge bzaine. Foz a stronge bzaine resisteth vapoures, whan they smyte vp there vnto, as Auicen saith. And here note well, that the witte of a man that hath a stronge bzaine, is clarified and sharped moze if hee dzinke good wyne, than if he dzanke none, as Auicen saith. And the cause why, is by reason that of good wyne moze thã of any other drink, are engendzed and multiplied subtill spirites cleane and pure. And this is the cause eke why the diuynes, that imagine

Ga. in hi. apho. li. 2.

Isa. in dietis part.

Au. 3. 1. ca. pre al.

Au. 3. cap. pre al.

gine and ſtudie vpon highe and ſubtile matters, loue to drinke good wines.

And after the oppinion of Auicen, theſe wines are good for men of colde and flumaticke complexion. For ſuche wines reareſſe and amende the coldeneſſe of complexion: and they open the opilations and ſtoppinges, that are wont to bée engendred in ſuche perſons, and they digeſt fleume, and they helpe nature to conuert and tourne them into bloudde, they lightly digeſt and entre quickely, they encreaſe and greatlye quicken the ſpirites. But wyne Citrine is not ſo burninge as Redde Claret, as Galen ſayth. Red wynes be hotter then white, and therfore they greéue the head more, As Galen ſayth. Alſo Claret wyne nouriſheth leſſe than Redde and more than whyte. And in ſome places they call Claret wyne whyte, and that is the cauſe that ſome ſaye, whyte Wyne doth quickelye enflame mans bodye.

Au. 3. 1. ca. preal.

Ga. in hi. apho. li. 2.

The Blacke wines bee not ſo feruent hoate as the Redde wines be. And therfore they hurte the head leſſe. But for as muche as they diſcende more ſlowelye

in

into ỹ bealy, and pzouoke moze slowly
Ga. super can. pot. aut dulcis mans vzine, they greeue the bed moze than white wine doth as Galen saith.
suppinges or brothes The thyzde thing is suppinges, made of good bzothe of flesshe, but specially of chickens, foz suche bzothes are very kindely to mans nature, & are lyghtly conuerted in to good bloud, & they engendze good bloudde, specially whan they be made with fyne flower. Foz flower pzincipally of wheate, is a great nourisher, & causethe great nourisshement as Rasis saythe. And of these. iii. forsayd thinges, Auicen saythe: Example of clene and good nourishinge meates & humours be the yolkes of egges, wyne, and bzothes made of flesshe, & there vpon he concludeth, that these thzee forsayde thinges are comfoztable and of great restozatiue foz mans body.

Rasis. 3 Almen. Au. 3. do. 2. sum. 1 cap. 15.

Nutrit & impinguat, triticum, lac, caseus infans,
Testiculi, porcina caro, cerebella, medullæ,
Dulcia uina, cibus gustu iocundior, oua
Sorbilia, maturosicus vuæque recentes.

Here

Here are touched.xij. maner of thinges the whiche greatlye nourysshe and make fatte mans bodye. The firste is breade made of wheate: whiche as Auicen sayeth, fatteth swiftelye, speciallie whan it is made of newe wheate. Rasis sayeth, wheate is neighbour to temperaunce, althoughe it encline a litle to heate, and the heauiest and soundest wheate doth nourisshe beste, and of all graines it is moste holesome for all folkes: And the bloude that is ingendred therof, is more temperate than of anye other grayne. And touchinge the choyce of wheate yee shall vnderstande that the election is too be considered in two thinges. First the substaunce of the wheate ought too bee considered, and secondlye the preparation thereof: And of the choyce touchinge the substaunce, Auicen sayeth, that that wheat is best, that is neither harde nor softe, great, fatte, and newe, and not too olde, and betweene redde and white. Blacke wheate is an ill nourisher. Rasis sayeth it is heauie. And of the choice concerninge the preparation, witteth well, that all thinges made of wheaten flower

Bread.

Au. 1. can. ca. de pan. Rasis. 3. Alman.

Choyce of wheate.

slower discende from the stomake slowly, & doth engendre grosse humours, and doth cause opilations aboute the lyuer, and dothe augment the splene, and engendre the stone, and whan hit is digested, it nourysheth moche. Wheate sodde is heuy meate, and hard to digeste, but whan it is digested it nourisheth strongely, & streyneth a man moche. But wheat made in brede, wel leuened and baken in an ouen, hotte with moderate fyre, is maruaylous holsom. All these thinges are gathered out of Galen

Gal. de alimen.

The seconde thinge is milke and after the mynde of some doctours, it is vnderstonde by butter mylke called Odor, and commouly called Balbuca. there is nothynge nourysshethe more than this mylke, whan it is newe supped vppe, with newe hotte breade. Hit may also be vnderstonde by gootes mylke: which nourysshethe moche, wherof we haue largely spoken beefore. The thyrde thing is grene chese, whiche as Auicen saythe, is a nourysher and a fatter. And althoughe, grene chese dothe nourishe and fatte

Butter mylke.

Greene cheese

Au. 2. can. ca. de caf.

yet

yet it is not holesome in the regement of Health, for therof come the inconueniences before declared. The fourth thynge is stones, and specially stones of fatte Cockes: which as Auicen saith be very good and greate nourishers: And he sayth that in a small quantite they nourishe muche. This also may be vnder stond of hogges stones very fatte, that hath not boored a sowe. For as porke of all foure legged beastis (touchynge nourysshement) is best, in lyke maner the stones, in regarde of other beastes stones, are the beste. And here it is to be well noted that the stoones of aged beastes, whose sede is fermented, be nothynge nourishynge. But the stones of yonge beastis, ỹ be not able to do theyr kynde, and whose seede of generation is not yet ripe, be mætely good norishment, they be well digested. The .v. thinge is Porke, in chosing thereof, & of the effect of the same it was largely declared before, wherof Galen saith: That of all foodes Porke is the greatest nourisher. The sixteth thynge is eatynge of brayne: And

Cockes stones. Au. 2. cā. ca. de test.

Porke. Gal. de morbis curandis lib. 7.

witteth well that brayns be ill for the stomacke, and they cause lothesomnes, and take away a mans appetite, and brayne engendreth grosse humours, yet neuertheless it nourisheth the bodie, if it bee well digested. But in no wise it should be eaten after other meates, and if it be dressed with Penyriall or Pepte, to attempre the clammines and colde therof, or with thinges, that by their vertue giue heate, it is good and holsome. And take hede that yee eate no brayne, outcepte it bee firste hatte vpon the coales. And witteth wel that brayne is not good for them that be sicke other while of colde diseases, but for them that be hot of complexion it is holsome as Rasis saith: And briefely to speake, brayne is forbidden in the Regiment of health. But yet sometime it doth well in medicines, as the brayne of a litle Goote is good against venom, and against venemous bytynges. And a Hares brayne is good agaynst tremblyng: And some say the brayne of chickens and Capons is good for the memorie, and comforteth the witte.

Eatinge of braines.

Rasis 3. Almen. ca. de vir. membrorum animaliun.

Yet

Yet touchinge the choyse of brayns, it is to bee knowen, that the best brayнes be of foules that flée, and properlye aboute mountaines. And of fower footed beastes the best is of a ramme, and nexte of a caulfe, as Auicen sayeth. The seuenth thinge is marye, whiche well digested nourisheth muche as Auicen sayth. And it is lightlye tourned into bloudde. Yet neuertheleſſe, it destroyeth the appetite, and maketh one to loathe his meate: And therfore Auicen teacheth vs to eate it with pepper. And touchinge the choyse of marye, Auicen sayeth, that the marye of Veale, of a Harte, of a Bulle, of Goates, and of Sheepe, is moſte holesome. And some saye the marye of younge fatte Bulles, is verye holesome and good. The eight thing is sweet wines, wherof wee shall entreat hereafter. The .ix. thinge is delicious meates: for suche moſt specially nourishe, as Hippocrates saith. And Galen saith, that all fauorye meate, wherin one hath a delectation whan he eateth it, is of the stomacke receiued, reteined, and digested

Choyse of braines.

Au. 2. cā. ca. de cere

Au. ibi. dē. ca. de medulla.

Mary.

Delicious meates

Ga. in. 2. partic. aphoris.

wyth a moze feruent desire than anye other. But if the meate bee loathsome, the stomacke will not abide it, whereof vomitte, abhorring of meate, inflation and belchinge are ingendred. And this is the cause that wee see some moze helthie, fedde with course meate than with good, because the course meate is moze delicious vnto them. The .x. thinge is rere Egges: whiche in small quantitie nourishe muche, whereof wee haue spoken beefoze at large. The .xi. thinge is rype Fygges: whiche throughe their sweetenesse nourishe and fatte muche. An touchinge Figges, though they nourishe not as strongelye as flesh and graine: yet there is no fruite so stronge a nourisher: as Auicen saith. And hee sayth, that Figges nourishe moze than onye other fruites. And eke hee sayeth, that fruites of moste nourishement, and moste lyke and neere vnto flesh in nourishinge, bee Figges, very ripe Resins, and Dates. And as concerninge the choyce of them, witteth well, that as Auicen sayeth: the whyte Fygges bee beste, foz they be lyghter: and nert vnto them

Rere egs

Au. 2. cā, ca. de ficubus.

Au. in re. cius quod comedi.

Choise of figges.

them be the ruddy or Citrine Figges, and than the blacke. And they that bee rype be best. Also the moyste and newe Figges are greater and swyfter nourishers, than the drie and sooner passe from the stomacke to the Liuer, and they moyste the Lyuer more, and are more mellow than the drie Fygges. But yet the drie Figges enflate not so muche, and are more holsomer for the stomake than ỹ moyst, as Auicen saith. The drie Figges in their operations be laudable, but the bloud of them engendred is not good and thereof lyce are engendred: But eate them with nuttes & Almondes, and their humour is made good. And he sayth, the operation of figs is merueilous nourishing, if they be taken fastinge, with nuttes or Almondes, for they open, and prepare the waye for meate, but yet the Fygge that is eaten with a nutte, nourisheth more than the Fygge that is eaten with an Almonde. And witteth well, that all Fygges doo enflate, mellowe, and expulse superfluities to the skinne: and they prouoke swette, and auoyde or remooue awaye

sharpnes of the throate, and they clense the breast, longes, and pipe of the same, and open all maner opilations of the liuer and splene. The .xij. thinge is grapes, that is to saye swæte and rype. And yee shall vnderstande, that there are thræ maner of grapes. For some bee greene and sower, whereof verieuse is made: these grapes binde sore, and represse the ruddy coulour and sanguine, and are holesome for a cholerike laske. There is another sorte naturally grëen and new, wherof wine is made. Those grapes (specially yf they bee whyte, and the graines and huske, sette aparte or taken awaye) cause one to haue a laske, and they nourishe more than other fruites, but not so muche as figges, as Auicen sayth. Yet of trouthe they ingendre ventosities, inflations, and ache of the bealy. And if they remaine .ij. or iij. dayes after they bee gathered, till the huske be somewhat aswaged, they nourishe the better, and are lesse laxatiue: nor thã they ẽflate not. And they, whose stomacke is full of meate, and vncleane of ill humours, shoulde in no wise eate

Grapes

Au. 2. cã. ca. de vna.

grapes

grapes, specially if they bee new and without graynes or kyrnels: For in suche a stomake they corrupt soone, for they be ouer soone digested, and cannot auoyde out of the stomacke after they be digested, by reason of the meat, that is not yet digested. Wherefore than they bothe be corrupted in the stomack and they corrupte the other meate. And likewise it is to be vnderstand of other fruites laxatiue. And who that will eate grapes grene and new gathered, it is good to lay them in warme water an houre, & after in colde water, & than eate them. Rasis saith, ỳ grapes swet & new do sone fatte the body, & they augment rylynge of a mans yarde. And farther he saythe, that the grape that hathe the thinnest huske, desendeth soonest frome the stomake, and the thicker huske, the slowlyer. There is another called a drye grape, or a resin of lent, and thoughe this grape bee nombred among his egales, yet it is lytel enclyned to heate, and after Rasis in the places before allegate, it nourishethe well, & comforteth the stomacke Rasis. 3. alimen.

and lyuer, and auoydeth opilations. And it is sayde, that the lyuer is satted with theym, and specially yf they be clensed from the greynes or kyrnels. And thus the forsaide texte may be vnderstande of a fresh gathered Grape or Raysin: or dry grape called Passula.

Vina probantur odore, sapore,
nitore, colore
Si bona vina cupis, hæc tunc probantur in illis.
Forsia, formosa, fragantia, frigida, frisca.

The tokens of good wyne.

Here in this texte be declared fiue maner of proufes of good wine. The first is the smell, for wine of good odour and flauour multiplieth or encreaseth a mans spirits, and as Constantine saith it nourisheth well and engendreth good bloud: but stinking wine is vnholsome for mans nature, and doth engendre grosse and melancoly spirites. And after the minde of the sayde Constantine it engendreth il bloud and hed ache, that of the ill fume ascendeth to the head. Galen sayeth, that Wyne that hath

Constā. 5. theorice

good

good ſmelle engendzeth good bloud, but it fylleth ones head full of fumes and vapours, by reaſon of the ſubtylte and heate therof: but wyne of yll ſmel, after the quantitie of yll bloud engendzed therby, doothe hurt the head very lyttell by reaſon it is colde and groſſe. The ſecond thyng is ſauour: foz lyke as good ſauoury meate nourysheth better, and is better receiued of the ſtomake than other, as is afozſayd, in lykwyſe dooeth wyne. But ye ſhall vnderſtande, the wines differre in ſauozynges: foz ſome be ſweet moze nourysshyng than other, & they engendze groſſe bloudde, and moyſte the bealy, and yet they be harde of digeſtion and make one thyrſty. ther is another ſozte of wynes called pontica oz ſtiptica, whiche comfozte the ſtomake and eaſe the bealy, but they hurte the bzeaſte and purtinance, as the longes and pype thereof, they bee holſome foz the entrayles, & are harde of digeſtion. There be other Wynes that be ſharpe oz ſower: The whiche pzouoke one to pyſſe, they doo not engendze humours, but they diſſolue them

Gal. cō. 3 1. part. reg. acu.

them. There be other Wines that be bitter, but they be not so hotte, as Constantine saith. The thirde thynge is clerenes or brightnes, whiche sheweth the puernes of the wyne, and so consequently of the spirites thereof engendred. The fourth thynge is the colour. In their coulour wines varie, and differ greatly in their nourysshynge. For the ruddier wines of the same parell do nourish more than white. And therefore they be more holesome for leane folkes than white be, and white more holsome for them that be fat. And touchyng the diuersitie of wyne in colour, wee haue spoken before at Qua recentia Farther in the texte are rehearsed fiue speciall thinges by which a man should proue and knowe good wine. The first is the strength, whiche is knowen by the operacion. For as Galen saith strōg wyne is it that vehemently enflameth a mans body, and repleteth or filleth the head. This stronge wine is a speciall encreaser of the spirites, and a greate nourisher. But yet I aduise them that haue a weake brayne to be ware

Constā. 5. theorice.

Gal. 3. re. acut. co. 1.

ware howe they drinke stronge wine, excepte it be well alayed with water. For the fumishenes therof hurteth the head. The seconde thinge is fairenes of the wyne: For the fairenes or goodlynes of the wine, causeth one to drinke it desirously, whiche doth cause it better to digeste, and better to nourishe. The thirde thinge is fragrant and of good odour. For fragrant and redolent wyne comforteth moste, and engendreth subtill spirites, as it is afore sayde. The iiij thinge is, wine ought to bee colde, touchinge the taste, but hoate in effect and operation. For wine made hoate, by reason of the clerenes and fines, doth ouercome a mans braine the soner, and feebleth the sinowes, and hurteth the head, except it be take moderately. The v. thing is that wine ought to bee friske and sprinkling, and with the spuminge to make a litle noise, and the spume too be thin and sone flashed and the spume to remaine in the middes of the cuppe. For if it haue not these properties it must be called banginge, that is feble wine, & specially if it make no sowne, &

hath

hath great boubuls and ſpume, that remaine longe by the ſides of the cuppe.

Sunt nutratiua plus dulcia candida vina.

Here is one doctrine of wine declared: the wiche is that groſſe and ſwéet wine do nouriſhe moze than anye other of the parell. To this agréeth Conſtantine: and ſo doth Auicen, ſayinge on this wiſe. Groſſe wine that is doulce, is beſt foz him that woulde bee fatte. The reaſon is, beecauſe the dulce wines, thzough their dulcetnes are vehemently dzawen of the membzes, wherwith nature reioyceth. Foz Auicen ſayeth, that the operation of dulce wines do digeſte, mellowe, and encreaſe nouriſhement, and nature loueth them, and the vertue attractiue dzaweth them. And although this terte maye bee veriſied by all dulcet wines, yet the moderate doulce oz ſwéete wine, is choſen and not that that is exceadynge doulce, as Muſkadell: Foz ſuche wynes doo cozrupte the bloudde, by reaſon that nature dzaweth it violentlye from the ſtomacke to the

Conſtā. 5. theori. Au. 3. 1. de reg. aquæ. & vini. Au. 2. tract. 1 1. cap. 3

the lyuer, before it be well digested, and before the superfluitie thereof be ryped, and throughe the great doulcetnes therof, it filleth the bloudde with vndigested watrinesse, that maketh the bloudde apt too boyle, and putrifie. And this also shoulde be vnderstande by other meates that bee exceedinge swæte. And farther witteth well, that of the vse of sweete wines and other doulce nourishements three inconueniences are to bee feared, specially of them that bee inclined thereto. The firste is lothinge: for the sweete foodes, throughe their heate and moisture souppull and fill the mouth of the stomacke, and there engendre a disposition contrarye to the vacuation and corrugation of it, that should cause hunger. The seconde is, these doulce fodes doo swiftlye enflame and tourne into coler. For doulce thinges are moste apte too engendre coler. Therefore honny aboue all other thinges soneste engendreth coler, beecause it is of swæte thinges the most swæteste: and next honie is sweete wine, as Galen saith. And here vpon ryseth thirstines: nor it is not holsome for them

Three inconueniẽces engendred of doulce foodes.

Gal. in comen. can. 3. par reg. acut.

them that haue the Ague, nor for Cholericke folkes. The thirde is opilation or stoppinge of the lyuer and splene: For these two members (and specially the liuer) doe drawe doulce thinges with their dregges vnto them, by reason of the great delight that they haue in them, before they be digested, wherefore in these parties they lightlye cause opilations, throughe the helpe and operation of the grosse substance, wherein the sauorynesse of sweetenes is grounded, as Auicen sayth. And this the cause that sweete wine doth lesse stere one to pisse than other wines. Against these iij. nocumentes eger or sharp sauourie things are very holesom: for with their tartenes they prouoke the appetite, and with their coldnes they quench enflammation, and with their fines of substãce they open opilations. Farther witteth well, that although swéete wines, and other doulce nourishementes stoppe or shut the liuer and splen: yet the vnstop the lungs. And the reason why they stop not the lunges as well as the liuer and splene, Galen declareth. Because doulce

Au. 2. can. tract. 1. cap. 3.

thinges

thinges in their passage, resude nothing therto, but that is fine and pure: and the bloud engendred of doulce thinges commeth to the Longes, putrified first in the Liuer, and fined in the Hearte. Gal. 3. par reg. acut.

Also as Hippocrates saith, dulce wine do least make one drunken. Thus we may conclude, that if wyne be dronke for nourishement, for restoratiue of the bodye, or to make them fatte that be leane, whether it be naturally or accidentally: Than dulce wines and grosse sufficiently coloured are holesome. Hip. 3. part. reg. acut. can. Mentē leuius &c.

For suche wines are nourishementes and restoratiues for suche as bee lowe brought, wherefore they be most conuenient to make leane bodies fatte.

But suche as will not nourish, restore, nor make fatte their bodies, as they that be corsie and fatte alreadie: than though they may not vse swéet wines but subtile, yet they ought to chose such as be amiable & haue good sauour & flauour & are enclined to whitenes, and be sufficiently strong. If one drinke wine to quenche his thirste, than hee must take white wine, thinne, and féeble.

For suche Wines doo moyste better

and coulethe moze, and so consequently do beter quench thyrst than any other. And the greater the thyrste is, the holsomer suche wyne is. But yf so bee wyne be dronke to refreshe the spirites and to comforte the corporal vertue, than it would be subtyle, swete and of delectable sauour, of meane colour: and of suffycyent strength: and suche wyne ought to be taken with a lyttell meate, and it must be depured from either superfluyt, and to be taken in smale quantitie. But doulce wynes of meane substaunce, and of good flauour, shulde be chosen to scour the brest and longes, and to cause one to laske.

Si vinum rubeum nimium quandoque bibatur,
Venter stipatur, vox limpida turpificatur.

This terte sheweth to vs two hurtes that come by ouer much drynkynge of redde wyne. The fyrst is that ouer muche drinkyng of red Wyne maketh one costiue. The cause, as some say is. For suche redde Wyne heateth moze than

than other of the parell, and is more nutratiue. For in that that it is hotter, it dryeth more: and in that that it is more nutratiue, it is more desyrously reteyned of nature. But yet this texte may be vnderstande byouermuch drynkyng of byndyng reddewyne, which is somewhat eger, sharpe, and costyue. And concerning this, witteth wel, if the stomake or the guttes be feble in their naturall operation: that than redde or blacke wyne, called stypticke, ỹ is somwhat tarte, ought to be vsed and dronkē as they vse to do, that by dibilite of stomake are laratyue, and can holde nothing. This saith Hippocrates in the canon Palmeus quidem. &c. And also Galen in the coment of the same. But he that will comforte the vertue of digestion, the clene wyne or meane in substaunce and colour, of good and conuenient sauour, and of sufficiēt strēgth, and som what stipticke, is moste holsome. The seconde thinge is horsenes of the throte, the which horsenes some red wines do cause and enduce through their drines and erthynes. And this

hurte commeth also by drinkinge of redde wines that growe in the partes of Brabant, through their stipticite and earthines: and specially this grefe chaũceth whan the saide wines be not fined. But yet they make not a mane costiue. For must that is very redde, is wonte to cause the flyx, by reason of his earthy dregges mingled there with all: the whiche biteth and gnaweth the guttes: of whiche gnawing commeth the flixe. And such wine should not be dronke tyl it be fined. For so longe as it gnaweth, through the earthy dregges therof, a byting fume is a reysed to the braine, which gnaweth and biteth the eyes, and maketh them redde: Suche inconueniẽces are engendred by newe vnfyned wynes of Brabant, whether they be whyte or redde through their earthynes. The cause why this fume is mordicatiue, is by reason that the wine that he cometh of, is mordicatiue. For Galen saith: what so euer is dissolued from a thinge, must nedes be like the thinge, from whiche, it is dissolued.

Gal. in cõmento illius apho. & qui crescunt. &c.

Allea

Allea, nux, ruta, pira, raphanus, & tiriaca,
Hæc ſunt antidotum contrà mortale venenum.

In this text are compꝛiſed. vi. remedies agaynſt venoume. The firſt is garlike: whiche is very medicinable agaynſt ſuche inconueniences, as are wonte to be engendꝛed of water: and ſpecially it is holſome, if one happe to dꝛinke noughtie coꝛrupt water: wherfoꝛe Serapion ſayth: That if one eate Garlike firſt, and dꝛinke coꝛrupt water after, it ſhall not hurt him. Wherunto Auicen agrèeth. The ſame operation is alſo in Onyons, as Auicen ſaith, and ſo onions may be compꝛehended vnder garlike. And Auicen ſaith ỹ an onion is ſubtile, percynge, and ſcouryng, with ſtipticite: & openeth ſtrongly: & it is hot in the tꝛird degrèe, wherfoꝛe it heateth ill waters, & letteth that they with their coldnes hurt not the ſtomake: and it maketh groſſe humours pure, & cauſeth thē lightly to iſſue. And vinegre mixte with an Onyon doeth greatly

Garlyke.

Serap. in ſegre. ca. de alleo. Au. 2. can. capit. de alleo. &. 3. 1. ca. de conſer. a noct. di. aquarum. Au. 2. ca. de cepis.

greatly fortyfie his subtile & percynge or entryng vertue, and kepeth one frō thyrstenes, the whiche eatynge of oynions is wonte to cause. This same is verified of garlyke. And Auicen sayth, that after one hath drōke grosse & troublous waters, he should eate garlyke: for it fineth them, and makethe them lightly to discend: and letteth that they hurte not the stomake and enterayles: and that they stop not the veines. And garlyke is good to eate before one take his iourney. And it is one of the best & most holsomest thynges that can be for them that come out of a colde ayre, or go in to it, as Auicen sayth. And by this appeareth that garlyke is specialy good for them that iourney and wandre ouer dyuers countreies, and vse diuers drynkes, accordyng to these verses.

Aui. 3. 1. ca. de regendo, inter.

Allea qui mane ieiuno sumpserit ore:
Hunc ignoratum non ledit potus aquarum.
Nec diuersorum mutatio facta locorum.

Moreouer garlike (dronk with wyne) is

is good against the stynging of venemous wormes, and bitinges of serpentes, which thing Auicen sayeth that he proued, and also it is good against the biting of a mad dogge: and a playster made of garlik, figge leaues, and comin is good to laye to the place that is byten with a venemous beast called mugal. Also an oynion as Auicen sayth, is holsome to anoynte the place that is bitten with a mad dogge, with the ieuse therof or a plaister therof made with saulte and rewe. And an onyõ eaten expelleth the hurt of venemous thinges. And some saye they engendre in a manes stomake a moyst humour very holsom against the hurt of venimous thynges. And here is to be noted, that garlyke, onyons, and also lækes are not holsom for temprate bodyes, nor hotte, and specially whan they be eaten rawe. For than they nourysshe very lyttell, and yll and they engendre sharpe pryckynge bloud: yet they make grosse humours subtile, and breake or cut clammy humours. And whan they be sodde, they lose the pryckyng, and yet than their

Aui. 2. can capit. de alleo.

vertue inciſiue or cuttynge, and ſubtilatiue remayneth. Therefore whan they bee ſodde they be holeſomer than raw. Lekes be hotte and drie, and their nouriſhment is nought, they hurt the eyes, and engender blacke melancoly blood, and cauſe terrible dreames: they hurt the ſenowes with their prickynges: and they hurte the teeth and gommes, and colerike and melancoly folkes ſhould not vſe to eate them, and ſpecially raw.

Eatyng of Leekes.

Onions be hotte, and they haue an earthy ſuperfluous heate, and a watriſh moyſteneſſe, ſubtile, and vndigeſted. If they be eaten raw, they engendre ill humours and corruptible putrifactions in the ſtomake, and they cauſe ill dreames and dreadfull, and alſo headache. And if they be to much vſed they marre the memory, and trouble the vnderſtandynge, and make one beſide him ſelfe. But whan they bee ſod with the brothe of good fleſh and eaten, they cauſe good digeſtion, and their hurtfulneſſe is diminiſhed, and they moderate the coldeneſſe of meates, wherwith they be ſodde: but the beſt

Eatyng of Onions.

is,not to vse them. Garlyke is hotte, declyning somwhat to humidite, but lesse than oynions, it is medicinable ageinst ventosites and eke to cough and it maketh one to spitte well,but it hurteth the sight, and breedeth headache: and it is tryacle for vplandyshe men. And thus the forsayde thinges are holsome for them only,that haue in them fleumatike grosse and clamy humours, but colerike folkes ought to absteyne from them. The.ii.thinge is walnuts: wherof Auicen saith:that it with figes and rewe, are medicinable against all maner of venome,and of walnuttes,of oynions,and of salte is made a plaister to lay to the byting of a madde dogge. And this specially is vnderstande of a drie nutte, that is eaten before meate in fourme as is afore sayde. And witeth well,that drie nuttes are whorse than newe and moyste. For the drye are more oylie: by reason whereof they tourne to coler, and engendre headache thei hurt the eies,and cause swimming in the heade, and speciallye if they bee eaten after meate, they cause the paul-

Eating of Garlike.

The vse of nuttes.

Aui.2. cā. capi.de nuce.

Dieases engendred bi eatinge of nuttes.

ſey in the tongue, and prouoke one too vomite, & make blyſters in ones mouthe, and they that haue a colerike ſtomake, ought eſpecially to eſchewe drye nuttes, and the older they be, the worſe they be. The newe nuttes haue leſſe of yll oylines, and therfore they engendre not the ache or ſwymmyng in the head and ſuche lyke diſeaſes, as the dry do, and by reaſon of their ſlippery humidite, they make one to haue ỹ laſke, and if they be a lyttell warmede at the fyer, and eaten after dyner, they preſſe driue downe the meate. And thus it appereth that new nuttes are more holſome for folkes in health than drie. The thyrde thynge is rewe, wherof Auicen ſayth, that it reſiſtethe poyſen. And after he ſayth: If one feare leſt he ſhould drynk poyſon, or to be ſtōge of a venemous beaſt let him take. ʒ. i. of the ſede, with ỹ leaues therof, and drynk it with wyne, and a nut ſtamped & mingled together. and Ariſtotle ſayth, that whan ỹ weſyll wyll feyght with the edder, or the toode, ſhe eateth rewe firſt, & by reaſon thereof ſleeth the other: For the ſmell of rewe

Of Rew called herb grace.

Au. 2. can cap. de ruta.

Ariſt. in lib. de animalibus.

of rewe is foo to poyson: The eatng of rewe in the moznyng with figges and sweete almons, pzeserueth one from poisen. Here is to be noted, that there be two kindes of rewe. The one is gardeyne rewe, the other is wilde rew The gardeyne rewe is better than the feeld rewe. Foz the feeld rewe is exce-dyng dzye. It is hotte and drye in the fourthe degree, Wherfoze it is hurtfull to take moche thereof. The gardeyne rewe is moyste hotte and dzye in the ii. and. iij. degree. It perceth and resol-ueth ventosyte, and specially if it be dzy Foz Serapion saythe, that dzye rewe of all medicines foz ventosyties is the best, and moste holsome: but moyste rewe engendzeth ventosite. Also rewe dothe vehementlye quycken the syght, and specyally the iuse therof, with the ieuce of fenelle and hony made in an oyntment oz els eaten, as Auicen saith But yet foz as much as the iuse of rew hath a pzoprete hurtfull to the eyes, it were best to fan wynde vpon your eies therwith: and in no wyse to touch your eyes with the materiall rewe. The

Two kindes of rew

Serap. ca. de ruta.

Auic. i. can. ca. de ruta.

fourth

Peares. Aui.2.cā. ca.de piris

fourth thing is peares: wherof Auicen saithe, ý they be holsome against diseases ý be engendred by mushrõs or tood stooles. For peares sodde with mushroms, do alay theyr hurtefulnes, or els this texte may bee vnderstande by peares aromatike, which by reason of their sweet smell, cõforte the spirites, and so they auoyde poyson. The fifte thinge is radyshes, wherof Auicen sayth, that they be holsome againste the bytinge of a snake: and whan they be drõke with wine, they are good against the byting of the beaste called Cornute: and seede therof is good against all venomes. And whan the sede of radysh is layde, vpon a scorpion, it sleethe him, & the water therof hath in that behalf ben proued, and it is stronger than the sede, and yf a scorpion byte one that hathe eaten radysshe, it shall not hurte him. Yit is also verye good againste the chokinge of mushroms. Or it maye be sayde, it is good agaynste poyson, bycause it prouokethe one to vomite, and so by reason of vomite the stomake is purged of yll humours.

Raddisshe rootes. Aui.2.cā. ca.de rad.

And

And here is to be noted that radyſhe & radyſhe rootes are like of complexion, which are vnholſome for colerike folke: for they engendre a ſharpe pryckynge bloudde: and raddyſhe is vnholſome for the ſtomake, for it maketh one to belche moche, & engendrethe groſſe humours. & if ỹ digeſtion be feeble, it engendreth rawe humours, yet it is ſubtyll, and of a perſynge nature. And ſome men vſe to eate radiſhe after other meates to comforte dygeſtion, whereat, Galen maruaileth: And counnynge Phiſitians ſaye, that if Radiſſhe be eaten after other meates, it helpeth digeſtion, and vnlooſethe the bealy. But if Radiſſhe be eaten before other meates, it lifteth vpwarde the meate, and cauſeth one to vomitte. But it is holſome after other meates, to eate a littell quantitee of Radiſhe. Yet neuer theleſſe they hurt the eyes and the hed. Raſis ſayth, that Radiſhe lyng longe in the ſtomake, aucydeth fleume, and the leaues thereof doo digeſte meate, and helpeth the appetite, if they bee taken in a ſmall quantitée. The ſixte

thyng

Triacle. thynge is tryacle, whiche of euerye sort is good agaynste poyson, & therfore it is good bothe for man and beaste, as well colde as hot. And vnder the name of triacle ỹ noble medicine Metridatis may be cõprehẽded, which two be like in operation. For Auicen of tryacle saythe ye shall vnderstãd that the greatest rule in curynge of poyson, is to comforte naturall hete, and to labour to driue it out, as triacle doth. And of triacle and the medicyne Metridatis to gether, Auicen saythe, There be certeyne medycins contrarie to poyson, whiche wyll not suffer poyson to approche nere the hart as triacle and Metridate.

Aui. 6. 4. tra. 3. ca. 1.

Auic. 6. 4 tra. 1. ca. de med. cõ.

Aer sit mundus, habitabilis, ac luminosus.

Nec sit infectus, nec olens fetore cloacę.

Choyse of holesome ayre. This texte declarethe foure thynges touchyng the choise of holsome ayre. Of whiche the fyrste is, ỹ one oughte to chose a clene ayre that is not enfected with vapoures. For vncleane ayre doth alter the harte after the nature

ture of the complexion that it is myn-
gled with, as Haly sayth. The .ii. thing
is, one ought to chose a lyght ayer: For
darke ayer maketh a man heuy & dulle
spirited, for suche aier mynglethe it self
with the humours in mans bodye, and
so beyng troubled it rũneth to ẏ harte,
of the which & of ẏ humours, grosse and
troublous spirytes ben engendred, the
whiche make one lumpyshe and slowe.
Therfore ther is nothinge that maketh
a man more iocunde or merry and lesse
heauie, than to walke in a faire clere
ayer, or to ryse yerly. The .iij. thynge
is, that we oughte to eschewe infected
ayre, that is where slaughter of peo-
ple hath ben: For commonly in those
places where as great slaughter of
people hath ben, and in places nere ther
vnto, foloweth great pestilence: for
whan we drawe in the infecte ayer, it
infecteth the spirites in our bodye.
The .iiij. thinge is we shulde eschewe
gunges, sinkes gutters, chanels, stin
kynge ditches, and all other particu-
ler places that are infected with car-
reyne, and places where as dēd car-
keses

Halie. 3. reg in cō. illius cano Gīa hec.

keses or dead folkes bones are caste, and places where Hempe and Flaxe is watered. For the ayer so infected, doth enfecte the spirites of our body, and specially hurteth the braine. And therfore Auicen saith, that as longe as the ayer is temperate and clere, and no substãce contrarie to mannes nature mingled therwith, it causeth and conserueth a mans healthe. And whan it is changed, it dothe contrarie to the operation therof: and for a more declaration of the forsayde thinges witteth wel, that the ayer in the Regiment of Health is necessarie. ij. wayes. First, for the refreshyng of the harte. Secondly, for the auoydyng out of fumishe superfluities, that trouble the spirite and naturall heate. For lyke as wee see by exterion thinges as the fire without fannynge of the ayer is choked and quenched: so likewise wee may imagin that the spirites, and naturall heate in man, had neede to be nourished, cõserued and attempred. The attemperance of naturall heate is caused by drawynge of the ayer, and the pourgyng therof is

Auic. 2. in doct. ca. 2.

caused

cauſed by expulſinge of the ayre. The firſte is done by motion of the atraction and the ſeconde by motion of expulcion. Therfore if we drawe in ſtinking and vncleane aier, it corrupteth in vs the natural heate and ſpirite. Therfore the ayre ſhuld be faire and clere, without vapours and miſtes: it may not be troublous and cloudy, not mixed with yll vapours. For ſuch ayre troubleth the humours, and maketh a man heauy and ſadde, as is afore ſayde. The open ayre ought to be choſen, and not betwene walles or houſes: and truly to ſpeake the cloſe aire ſhuld be eſchewed. Yet neuer the leſſe in the time of peſtilence, whan the ayer chanceth to be enfected, the cloſe ayre is to be choſen. Therfore at ſuch ſeaſons, it is good for vs to abide within our houſes, & to kep our windowes faſt ſhut, leſt the putrified ayre ſhuld entar in. But els ỹ open ayre is beſte. Farther in the regiment of helthe, ỹ ayer ought to be eſchewed, the whiche is mixed with vapours of lakes and depe pyttes, conteynynge ſtinkynge waters: and of certayne herbes,

herbes, as colwortes, homlockes, & such lyke: and of trees, as figge trees and walnute tres. Farther that aier is to be chosen, wherin ỹ wynde bloweth from hyghe or egall grounde. And also wee ought to take good hede that the ayer exceed not in any of his fyrst qualytes ỹ is to saye in heate, colde, moysture, or drought, which if it chance, it muste be tempred by crafte as moch as is posible These thinges, Auicen teacheth.

Aui. 2. i. do. 2. de diuersis.

Si tibi serotina noceat potatio vini:
Hora matutina rebibas, & erit medicina

This texte teacheth one doctryne, the whiche is this, if a man be diseased by drynkynge of wyne ouer nyght, lette him on the morowe a fresshe drynke wyne agayne. For eyther drynkynge of wyne ouer nyghte causeth dronkennes, thyrst in the morninge, or els inflammation of the body. If it inflame the body, than it is ryghte vnholsome againe in ỹ morninge to drynke wyne a freshe, for that were as one

shold

shold lay fyre to fyre: But if one hap to be dronke, and therwith parbrake a lyttell: then it were holsome for him to drinke wyne a fresh agayne in ỹ morning. For ỹ drinkinge of wyne then agayne, doth lightly cause one to vomite, wherby the stomake is clensed: and by reason of clensinge of the stomake, the hurte of drõkennes & parbrakyng goth away lyghtly, & therfore Hippocrates counsayleth vs to be drõken ones a moneth: that of the dronkennesse maye come vomite: which thinge preserueth vs from yll dyseases of longe continuance. If the drinking of wine ouer eue doth hurt one, by reason that he is not accustomed to drinke wine, thã he may drinke wine agayne in the morninge, to accustome him: and so ỹ drinkinge of wine shall the lesse hurte him. For as Hippocrates saythe, of acustomable thinge cometh lesse greife, but in case that thyrstinesse in the morninge dothe folowe on drynkynge of wyne ouer eue, than to drinke water in the morninge is besse to cole his thyrste. Hipp. ii. aphorismo, exmulto tẽpore. &c

And for as moche as wee haue spoken

of hurte that cometh by drynkyng of wine: wyttethe well: that he that hath a feeble brayne, of what so euer other condiciō he be, he ought to be wel ware of dronkennes. For to be ofte dronke as Auicen saith: is cause of. vi. inconueniences. Of whiche the fyrst is corruption of the lyuers complexion. For wine excessyuely taken, cometh to the lyuer: and resoluethe the heate therof: whereby ỹ lyuer loiethe his naturall generation of bloudde: and in stede of bloudde, it engendreth wattrishnes, and causeth the dropsy, or els it cutteth the lyuer or the humours therof, wherby lepre or wodnes is engendred. The ii. thing is, the corrupting of the brains complection, by reason that thycke and continual fumes of the wine ascēd therto, the whiche dispose the hotte braine to wodnes and frenesy: and the colde to the fallyng yuel, forgetfulnes and palsey. The. iii. thinge is weakenes of the senowes. For we se comonly that these dronkerdes haue the palseye in their head and other membres, as wel in youth as in age. The. iiii. thynge is

Auic. 2. 1. cap. de regimine aquæ & vini.

sixe inconueniences engendred of dronkennesse.

diseases

diseases of the sinewes, as the cramps and palsey. For superfluous drinkinge of wine, oftentimes turneth to vineger in the stomake, which hurteth the senewes. Also often times, for faute of digestion, it turneth into vndigested watrishenes, whiche doth molifie the senewes and oftentimes it enduceth or draweth grosse humours to ỹ senewes wherby they be stretched out, or drawē together. The fift thinge is the Palsey, that the humidites of the brayne, encreased by wine doo engendre: so that they stop wholy the wayes of the liuely spirites that procede from the brayne to the other membres. The sixt thing is sodayne death, for while the dronkerd snorteth or slæpeth, his winde pipes are closed or stopped with the abundance of Wyne or humidities thereof engendred, whereby hee is sodaynely strangled. And though the immoderate drinkynge of Wyne causeth the forsayde inconueniences: Yet Wyne moderately taken is wholesome diuers waies. And Auicen reherseth fiue boũties of wyne moderately drenke.

V. Bounteis of wine Moderatly Dronke.

The first is, that it easely conueieth the meate that is mingled with, to al the membres of the body, throughe the hete subtillite, and hid conuenient propertie therof. The second thing is, it digesteth & resolueth fleume through the heate and subtilte of his substãce and maketh it apt to auoyde out, openeth the wayes and comforteth nature to dryue it out. The thirde is, it auoydeth redde coler by urine, and by other insensible vacutions, as swets and such lyke. And this is to be vnderstand of claret or white wine the which is feble of nature, or els alayde with water: for otherwyse it will encrease coler, by turninge it selfe into coler, and inflammation of the liuer. The. iiii. thinge is, it causeth melancolines, the which is grosse, and moueth slowely, easelie to passe throughe the pipes or cundites therof, from the liuer to the splene, and frõ the splene to the brimme or mouthe of the stomake, and at laste with the dragges, to auoide out of the bodye. And it declineth or represseth the hurte of melancolines, throughe contrarye-

ousnes

ouſnes of complection, & maner of ſubſtance, in the effectes therof. For melancoly engendreth heuynes, ſeintenes of harte, and couetouſenes: but wine engendreth ioy, boldnes, ſtoutnes of ſtomake, and lyberalyte. The fyrſt thing is, it reſoluethe all cauſes of werynes, except it be mixt with ſome other meat. For wine reuiueth the reſolute ſpirites agayne aboundantly, and doth comfort naturall vertue, and taketh away or diminiſheth humidities that be lefte or remayne in ỹ muſculs in ỹ ſenowes of the hart, or in the ioyntes. And yf the bodye be dryed by werines, and neede the moyſtyng, wyne moyſteth it quickely, ſo it be allayed with water. Farthermore beſides theſe thynges, wyne hath many othere good properte̅s. For aboue all other thinges wine is a ſwyfte and a ſodayne nouriſher: it comforteth the heate and naturall ſpirites, and heateth the bodye, it clereth the wytte, it appeſeth anger, it dryueth away heuines, and ſtereth to bodily luſte. And no drinke digeſteth rawe humours ſo well as wyne.

properties of melancolye and of wyne

And wyne maketh one manly bothe in stomake and body. And they that drink no wine are nothing in regarde of their egals that drinke wyne neither in stomake nor corage.

Gignit & humores melius vinum meliores.
Si fuerit nigrum, corpus reddit tibi pigrum.
Vinum sit clarumq; vetus, subtile, maturum,
Ac bene limpatum saliens moderamine sumptum.

This texte declareth one doctrine of wine: and that is this, the better that wine is, the better humour it engendreth. The cause is, for blacke wine is more grosse and erthie than any other: and therfore the spirites therof engendred be grosse: And Galen saith: Grosse spirites make the body heauie or slowe. And farther there be. vii. doctrines rehersed touchynge the election of Wyne. The fyrste is, Wyne ought to be clere. For suche wyne by reason that it is subtile, engendreth subtile and cleare spirites. The. ij. is, it ought

vii. doctrines to chose wine

it oughte to be olde & not newe. For newe Wyne or muste dothe sooner ouercome ones brayne, & make one haue the laske, than any other of the parell: it ingendreth the colyke & other accydentes, that shall be declared after whanne we come to, Impedit vrinam. For ye shoulde not understande, that wine ought to be olde. For suche wine, as Auicen saith, is as a medicine, and not as drinke. For suche wine doothe rather alter a temperate body to heate & droughte, than nourishe it. For whan it is so very olde, it receyueth agayne his fyrst naturall verdur & sharpenes, and is than alfiry, wherfore ỹ aggregator writeth that it is hotte & drye in the thirde degrée. The .iij. lesson is, ỹ wine ought to be subtile. For subtile, wine maketh the spirites of man subtile, and grosse wines engendre grosse spirites. The fourthe doctrine is, wine should be rype, and not verte or egar, For elfe it will depriue mã of al his natural vacuations & good health, as Galẽ saith And therfore it is hurtefull for theym that wante euacuation by bryne and al

Aui. 3. 1. de reg. aquæ & vini.

Aggregator ca. de vite.

other theyr vpper membres. Yet as Galen saith, suche stiptical wine is holsome for diseases that chaunce in the guttes. And the stipticalnes of wine may be putte away with moche mingling of water. The fifte doctrine is, that wine shulde be alayed with water: For therby the fumosite of the wine is put awaie: and so it doth lesse ouercome the braine. This is of trouthe, if the wine be subtile, but if it be grosse, it ouercommethe the braine the sooner, for therby it is made subtile and more fumilsthe. And of this wine. Auicen vnderstode, whan he saide, that wine alaide with water doth soner ouercome the braine than clene wine. The. vi. doctrine is, wine shulde be sprinkelynge whan one tastethe it, and this is one of the condicions of good wine, before saide. The .vii. doctrine is considred in the drinkers condicion, and not of the wine that is, one ought to drinke wine temperately. For wine temperatly taken, sharpeth the witt, and engendreth all the holsome thinges before declared. By al these thinges here expressed wée may

Gal. cōmēto. ii. can. iii. par. reg. acutorū.

Auic. iii. 1. cap de reg. aquæ & vini.

may conclude, that wine that oughte to be chosen and is best in the regiment of health is meane wine egal betweene old and newe, clere, somwhat redde, of good odour and flauour, of egall sauour, that is neither eger, sharpe, nor swet, which is not grosse nor to muche subtyle, and eke ỹ it be not to strong nor to weake: & ỹ it growe not on stony & hilly ground, nor on simple plaine & sarable goundes but on byghe grounde, lyynge open towarde the south, in a countrey not to hootte nor to colde. Touchyng the regiment of wine, concerninge the ages, the rules that Auicen puttethe, are to be well noted. The firste is, to geue children wine to drinke, is as one would lay fire to fire made of drie woode. For children be tendre and some enflamed, through the haboundance of their naturall heate, and their senowes and brayne be weake and feble. Wherefore wine hurteth them many waies. But specially by quicke inflammatiõ, by hurting of the braine, by lightly percing of the senowes, and abundant fumositie. Therfore whan

one

one giueth children wine to drinke, the inflamyng heat of the wine is added to the flamynge heate of their bodies, whiche are of as smal resistance, as dry stykes, reedes, or towe, is against the fyre. The second rule is, that one may geue an olde manne as much wine to drinke as he can beare without hurte, that is, as muche as his natural and due appetite desireth. For like as olde bootes and buskins that be drye and wrinkeled be made soupulle and plain with oylinge: so lykewyse ben ỹ bodies of olde folkes by drynkynge of chosen wine, as wine of Beuuoys. Anncionte folkes are colde, and wine heateth: their spirite is heui, and they be ful of melancoly: and wine maketh theim merie, and represseth melancolines: and commõly olde folkes slepe il, and wine maketh theim to slepe well. Olde folkes be disposed to opilations, and wyne openeth. And lyke as wine is to childzen moste contrary, so for olde folkes it is moste holsome. The thyrde rule is, the yongh folkes shuld drinke wine temperatly, whiche temperatly is to

be

be vnderstande mesurable quantitie, and conuenient alayeng with water. And although that yonge folkes are as hotte as childzen, yet their membzes be moze sounde, & their senowes and brayne moze stronger, whereby they may the stronglier resist ỹ hurte that commeth by dzynking of wine. Many good thyngs come by dzinking of wine sobzely, that is to saye, ỹ voydyng of coler, ỹ quickeninge of the cozpozall might & wyt, and ỹ aboundance of the subtyle spirites.

Non sit acetosa ceruicia, sed bene clara
De validis cocta granis satis ac veterata.

This terte declareth .v. thynges, by which one maye knowe good ale. The fyrst is, that it be not sower, foz that hurteth the stomake. A sower thinge as Auicen sayeth in many places, hurteth the senowes, and the stomake is a membze full of senowes, specially aboute the bzimme oz mouth. The seconde thynge is, that ale muste be clere: Foz troubled ale is a stop-

a ſtopper, and hurteth them ouer much that haue the ſtone, it fatteth and enflateth and maketh one ſhorte winded. and engendreth muche fleume. The thyrde thyng is, that ale ſhuld be made of good corne that is not corrupt, that is to ſaye, of the beſte barley, wheate, or ootes: for the better the corne is, the better is the humour therof engendred. The fourthe thyng is that ale ought to be wel ſodde: for that cauſeth it the better to be digeſted, and more amyable to be receyued of nature: & the inconueniences therof growyng, are the better borne. For if the ale be not wel ſodde, it engendrethe ventoſities in the bealy, gnawyng, enflation, and colycke. The fifth thyng is, that ale ought to be ſtale and well pourged. For new ale engendreth the ſame hurte that ale doth, the whiche is not well ſodde: and alſo doth lyght breade the ſtrayne coylyon.

De qua potętr ‘ ſtomachus non,
inde grauetur.

Here is taught one leſſon touchynge the vſe of ale. That, is one oughte to drynke

drink it moderately, so that the stomake be not hurt thereby, nor dronkennes caused. For it is worse to be dronke of ale than of wine, and endureth longer: and ỹ fumes and vapours of ale that assende to the head are grosse, wherefore they bee not so soone resolued: as they that be mounted vp by wine. Whereupon it is to be noted, that in the beginning of diner or supper, it is holsome to drinke ale before wine: the cause is for at the beginning of our repast or diner, the body is hungrie: so that the stomak before wee began to eate meate, was hungrie, and so dreewe superfluities from the membres. Therfore if we beginne with wine, by reason that nature greatly distrethe it, and for the great nourishment therof, the superfluites, together with the wine bens drawen of the stomake, and are conueied to the parties of the body: but nature doeth not so distrously drawe ale. And also ale washeth away the humours that hange about the brimme of the stomake. And for this cause phisitions counsayle, that whan one

is

is moste hungrie, he shoulde first assay to vomite or he eate any meate, that those superfluities that be drawen together of the hungrie stomake, may be voyded out, least they be mingled with the meate. Likewise he that feareth to be thirstie by superfluous drinkyng of water, should drinke ale: for it quencheth vnnaturall thirst.

Temporibus veris modicum prandere iuberis.
Sed calor estatis dapibus nocet immoderatis,
Autumni fructus caueas, ne sint tibi luctus.
De mensa sume quantum vis tempore Brumæ.

Diet after the.4. seasons of the yere.

Here the authour determineth, what quantitie of meate should be eaten after the diuersitie of the foure seasons of the yeere, that is to say in Ver or sprynge time, sommer, Autumne, and wynter. He sayeth that in the time of Ver, wee must eate littel meate. To this Auicen agreeth and sayeth, the reason is because in wynter manes body

body is not greatlye geuen to labour & exercyse, rawe humours are encreased, and specially fleumatike, whiche after the proporcion of the season, than specially be engendred: which humours by reason of colde, are enclosed in the body and whan ver or spryng tyme cometh, these rawe humours, gathered together doo melte and spreade through all the body: wherfore nature is than greatly occupyed in digestinge of theim. And therfore in ver season, if one eatemuche meate, it letteth nature to disgeste such fleumaticke humours, and causeth thē to diuerte or turne another waye: For by these humours and greate quantite of meate nature is ouerpressed. And so therby suche humours shal remayne in the body vndigested, and runne to some mēbre, and ther bred some disease And therfore we oughte to take good hede, that we eate not great quantite of meat in ver. For littel meat in this season, is a speciall preseruacion from diseases, ỳ than reigne, as Auicē saith. And this saying is of a trvth, from the myddes of the ende of ver, and not in the

Aui. 3. 1. doct. 2. ca. 6. & 3. 1. doct. 5. de reg. temporum cum recti auris.

Aui 2. 1. doct. 1. ca. 6.

the beginning: for the beginning of ver is likened to wynter: wherefore than one may nourysshe his bodye as wel as in winter. And this also may be thus vnderstand: if ỹ body be ful of humours whan ver cõeth, thã meate is to be geuẽ after ỹ natural heate & resolution, that is caused of ỹ body: for than the cause is auoyded, for whiche meate shold be diminished. To this Hippocrates agræth saiyng: Bealies in winter and ver are moste hotte, and sleepe mooste longe. Therefore in those seasons, by reason that naturall heate is muche: it nedeth much nourysshement. Secondly he saith, that to eate muche meat in sommer is hurtfull: because that than the vertue of digestion is feble. For ỹ spirites and naturall heate, whiche are the instrumentes of corporall operation, are than right feble, sparpled, and resolute by reason of the outwarde heate, the whiche dooeth vehemently drawe them to the exterior partes: and so causeth that muche meate can not well digeste. And here is to be noted, that for as muche as the vehemente reso-

resolution of humidities, as well substanciall, as nutrimentall of the bodye is great, grosser & more meate in sommer should be eaten, if the might digestiue coulde digest it: but because nature cannot digest much at once, we must eate a littell and ofte: as Galen saith. In Sommer wee must eate manie times and littell: because the body hath ofte neede, by reason of oft dissolution. And although littell meate shulde be eaten in the sommer, yet one may drinke much, by reason of the great resolution and droughte of the body: and the natural heate of the body exceedeth the moisture therof: and manne is than more thirsty than other times. But yet than one ought to drinke lesse wine, specialy if it be pure, for such wine doth soone enflame, and causeth the naturall heate augmēted by the ardent heat of sommer to bourne: and therefore he that wyll drink wine in sommer should myngle it well with water: and forbeare olde and stronge wine. Thirdly he saith, that in Autumne we ought to beware of fruites, specially of the

Gale. in canicon. & quibus semel. &c. *The reason that one ought to eate littel meate in sommer.*

same seasō, as grapes, peches, figges & suche lyke: or at leaste to eate but litteil of theim, for such fruites engēdre bloud that is apt to putrifie, by reason of humours and boylinge that they make in the body, and spcially if they be receyued into an vncleane stomake or a corrupt body, which for the moste parte chaunceth in autumne. And so than yll & fylthy diseases are engendred, as the pockes & other pestilēt sickenesses. And witteth well, that in autumne hunger and thyrste should be eschewed, and to eate much meate at on meale, as Rasis saieth. The wyne also that is dronke in harueit, should be alayed with muche water that it may moist the body, and coole the heate, but not so superfluously alayed with water, as it is in sommer: nor to be dronke so superfluously: For by reason that nature is feble, it is not able to weld and digeste it: and to muche alayinge with water, distroieth naturall heate, and encreaseth ventosities: wherby the colicke is engendred. Fourthly he saieth, that in wynter one may eate as muche as he will, that is

To auoide eating of fruites in autumne.

Rasis. 3. almā. ca. de regi. corp. secundum tempus.

is to say, more than in other seasons, after ỹ minde of Auicen. And Galē saith: in winter much meate leyserly should be eaten. The reason is, because the heate of our bodie in winter is strongest, both by reason it is congeled togither, and fortified by position of his contrary ỹ is to say, the coldnes of the ayer, enuironinge our bodies about. And this is verified in bigge bodies, and fleshy, and not in bare and feble: for on suche bodies coldenes of winter enclined, doth not comforte with heate, but doth make them more feble: For in wynter as Hippocrates saith: bealies be hottest of nature, and slepe moste longe. Wherby it appereth, that the grosse nourishementes and hardest of digestion are more holsome in winter thā in other seasons, because the heat is strōger. But the wine that is drōke in winter shuld be as ruddy as a Rose, and not white, & alayed with a lyttel water. Here is to be noted, ỹ although by the strength of heate, & vertue of digestion in wynter, ỹ grosse & strong meat are more holsom, yet because the season is

Galen. in cani. aph. & quibus semel. &c

dispoſed to opilations and repletions, by reaſon of much fleume, it were holſome to vſe meane meates, betwene heuy and lyghte, groſſe and ſubtyle, as kydde, veale, mutton, pykes, perche, and creueſſes. And they ỹ vſe groſſe meates as beefe, poorke, venyſon, Goates fleſh, and ſuche lyke, ſhoulde eate but one meale a daye, or els to vſe meates laratiue, as perſely, creſſis, muſtert, and ſuche lyke, and to vſe great labour.

Saluia cum ruta faciunt tibi pocula tuta.
Adde roſę florem minuit potenter amorem.

Herbes holſome put in to drynke.

Here the auctour diſcribeth two remedies againſt yll drinke. The firſte is ſage leaues, ſage put into the drinke, fordoeth the hurte of it, and alſo it conforteth the ſenowes and brayne, the whiche comforted, dothe the better reſiſte theyll fumes, that of the yl drinke, aſcende therunto. The ſeconde remedy is rewe, wherof if the whole leues be put in to the drinke, the vertue of it fordoeth the malice of the drynke.

And

And howe good and holsome rewe is againſt poyſon, it hath bæn declared beſoze at Allea, nux, tuta. &c. And this texte ſayeth, that to the two foꝛeſayde herbes wæ may putte the Roſe flower. And this ought ſpecially to be vnderſtande of a redde Roſe, foꝛ the ſwete ſmell and ſtipticalnes thereof, amendeth the malice of the dꝛynke.

Nauſea non poterit quemquã
vexare marina.
Aurea cum vino mixtam ſi
ſumpſerit illam.

Here the auctour teacheth a remedy howe they that are not accuſtomed to paſſe the ſea, may auoyde parbꝛakinge oꝛ ſpuyng. He that will paſſe the ſea, muſte a fewe dayes beſoꝛe he take ſhippyng, mingle the ſea water with his wine. This is a remedy foꝛ them that be ryche, but if it be a pooꝛe manne, than he muſt dꝛinke ſea water, that he may eaſelier eſchewe ſpuinge. The reaſon hereof is, becauſe the ſea water is ſalte, and ſo with his ſaltnes and ſtipticite, that foloweth ſaltenes, it cloſethe the mouthe of the ſtomake,

A remedy for parbꝛakyng, on the ſea

and thereby forbeeth spuyng. And here
Au.3.1.de reg.iter agentis in mari, is to be noted, that as Auicen saith, a trauayler on the sea, should not muche go aboute to withstande or to forbeare parbraking or spuynge, at the beginninge, but to vomit vntil he thinke himselfe well pourged, for that preserueth him from many diseases, and not onely preserueth, but also healeth or alleuiateth greeuous and greate diseases, as leprie, dropsie, palsie, coldenesse, & swelling in the stomake. Thus saith Auicen, But in case that the trauciler on the sea spew so muche that he thereby is right greatly febled, than he must restraine himselfe by eating of stipticall and sower fruite, as vnripe fruite, crabbes, sower pomgarnades, and such like wherwith the mouthe of the stomake is comforted, and the humours expelled downe: and also the stomake therewith is comforted, and the humours flowing therevnto by taking of the water, are driuen away. Or els wee may take mustarde seede dried by the fier, & drink it with wine, or wormewood may bee eaten or dronken, or a toaste wette in
Au.3.1. doct.2.c.2

redy-

redolent wine is good to eate. And generally tarte meates bee good for trauaylers on the sea, for they comforte the stomake, and prohibite vapours and fumes that woulde ascende to the head, as herbes sodde in vynegger, or in the ieuse of sower grapes.

Saluia, sal, vinum, piper allea petrosilinum.
Ex his fit salsa, nisi sit commixio falsa.

Here the auctour teacheth vs to make a common sauce if we lacke a better. And .v. thynges goeth to the makynge of this sauce. The first is sage, where with we may make sauce for a goose roste or sodde. For commonly a goose or a pigge rosted is stopped with sage to drie vp the humidites and clamménes of them, and also because the flesh should smell somewhat therof, but yet after it is rosted, the sage woulde be caste away and not eaten. Lykewyse of sage vplandysshe folke make a sauce to eate with a goose: for they stampe sage and garlyke together,

To make a common sauce.

that the Sage may abate somewhat of the garlikes sauour. The second thing is, salte with wine, and this sauce is for riche and noble men. For whan they wante mustarte, or vericuse, they put wine in a saucer, & mingls it with a litle salte. The thirde thyng is Pepper, a sauce for vplandishe folkes. For they mingle pepper with Beanes and Peason. Likewise of tosted bread, with ale or wine, and with peper they make a blacke sauce, as it were pappe, that is called pepper, and that they caste vpon their meate, flesh, and fishe. The fourth is Garlike, wherof the vplandish people make a sauce, for they mingle softe chæse and milke, and stampe garlyke together, and so they eate it with theyr meate, whether it be rosted or sod, salte or fresh, and with hard egges. The fifth thing is persly, of persly leaues stamped with vericuse or white wine, is made a græne sauce to eate wt rosted meate.

And here is to be noted, that sauce or sauces varie after the seasons, of the yere. For in hotte seasons, it must be made of colde things, or of stuffe of litle heate,

heate, and in colde seasons contrarywyse. Therefore Sommer Sauce shoulde be Uerieuse, Eysell, or Vineger, the iuce of Lemmons, or of Pommegarnades, with Rose water, and suche like. And otherwhyle in sauces made in Sommer one may put a litle Pellitorie and Persly, to attempre the coldenesse of the foresayde thynges.

But the matter of the competent sauces in Winter is Mustarte, carloke, ginger, pepper, cinomum, gelofers, garlike, sage, mintes, pelitorie, and persly: wine, water of flesshe, vinegre not to stronge, but very nere to the nature of wine. And in meane seasons, ẏ sauces should be meane, neither to hot nor too colde. Secondly sauces differ by reason of the meates for which they be made: for one meate will haue one sauce, an other meate an other sauce as Lordes cokes know. Sauce for Mutton, veale and kidde is grene sauce, made in Sõmer with Vynegre or Uerieuse, with a fewe spices, and without Garlike otherwhile with Persly, white ginger and tosted breade with Vyneger. In

winter

winter the same sauces be made with many spyces, and littel quantite of garlyke, and of the beste wine, and with a littell verieuse, or with musterte, sauce for rosted befe is made with pepper, tosted breadde, broth of flesshe and grapes. And ỳ same sauce is gœd in winter to eate with porke. Also porke in sōmer may be eaten mith vineger and perslye at the beginning of dinner. But in case that the forsayde meates be baked, and specially befe and porke, and in winter, than serue in a white oynyon, and a smal quantite of swete spice beaten in pouder. But in sommer serue it in without oynyons, and with verieuse, or eis with a fewe small oynyons. And yf the pastes he made of more tendre flesshe and lighter of digestion, than serue no oynions in therwith: but in sommer almon milke with verieuse, and a littell blāche pouder: And at the laste ye maye put therto, an egge broken with verieuse. But in winter in the stede of verieuse take wyne, and more spyce. With rosted rabbates and chekyns, sauce made with cynomume,

mum, crummes of breade, and with verieuse in sommer season is hollome, and in Winter with Wyne. For roasted Porke in winter take of the drippinge, tempered with good wyne and oynions: & in Sommer take the grene sauce aboue named. For rosted Feasantes, Pigions, and Turtils, take none other sauce but Salte. For boyde Capons and Cockes take of ỳ same brothe with a litle blanche ponder. And namely in Winter if they bee boyled with Sage, Isope, and Persly, this is good sauce: and in Sommer the brothe of the Capon, and a litle Verieuse mingled together in a hollsome sause. For fatte Capons and Hennes baked, serue in none other sauce, but a small quantitie of blanche ponder and at the ende the aboue named grene sauce in sommer, and in winter good wyne. But Fishe the grosser it is, the harder of digestion, the more superfluous, and moister of nature, the more it needeth hot sauces and sharpe, and the same rule is likewise true in all maner of Flesh.

Diuers good sauces for sundri meates

Before

Si fore vis san⁹ ablue sepe manus
Lotio post mensam tibi confert munera bina.
Mundificat palmas, & lumina reddat acuta.

Here ỹ auctour teacheth. ii. holsome thynges that come by washinge of our handes after meate. The fyrste is, the palme of our handes are mundified. The seconde is, our syght is sharped therby, and that is specially by accidens for ỹ hãds be the instrumẽtes to clense the eyes: & it is ryght holsome for them to be mundified: wherof we haue spokẽ before at Lumina mane manus.

Panis non calidus, nec sit nimis inueteratus,
Sed fermentatus, oculatus, sit coctus.
Modice salitus, frugibus validis sit electus.
Non comedas crustam, coleram quia gignit adustam.
Panis salsatus, fermentatus, bene coctus.
Purus sit sanus, qui non ita sit tibi vanus.

In

In this texte. ij. thinges are touched or remembred concernynge the choyce of bread. The first is heate. For breade ought not to be eaten hotte. Hot bread as Auicen sayth, is not conuenient for mans nature: and breade that commeth hotte from the Ouen is vnholsome. The reason is bicause it stoppeth much And agayne after he sayth: That hotte breade causeth thirstinesse, by reason that it is hotte: and it swimmeth in the stomake by reason of his vapourous humiditie: and is of quicke digestion, and descendeth stoutely downe. And although that hotte breade in the Regiment of Health be vnholsome to eate: yet the smell thereof is right holsome: for it releueth one in a sounde: and it is possible, that some folkes may liue by the smell of new breade. The seconde thinge is, wee ought not to eate breade that is very stale, or mouldie: for suche breade is vnholsome for the norishement of mans nature: for it dryeth the body, and engendreth melancholy humours: wherevpon it followeth, that breade shoulde not bee to new nor to

stale

stale, but a day olde. Farther this texte declareth fiue proprietes of good bread. The first is, it must be well leuend, as Galen saithe: The best breade of digestion, is it that is very well leuende, and baked in an Ouen that is hat with moderate fier. And agayne he saithe. Unleuened breade is holsome for no body. And after the minde of Auicen, Breade made with littell Leuen nourisheth much, but the nourishmēt therof is a stopper, except they eate it, that labour muche. The seconde thinge is, that breade ought to be light, for therby it is knowen, ỳ the clammynesse therof is gonne. Yet neuertheless this breade, after the mynde of Auicen, is a swift entrer, and of lesse and worse norishement, as bread ỳ is made of much branne. The.iij. thing is that breade ought to be wel bakte: for bread that is yll bakte is of ill digestion, and engendreth grœif in ỳ stomake. And Auicen saith that breade il bakte nourisheth very muche, but the nourishment causeth opilations, except they labour muche that sate it. And bread bakte on a stone or in

Ga. 1. alimentorū, ca. 2.

5. Proprieties of good bred.

Au. 3. can. c de panc.

or in a panne is of the same fashion: for it is neuer well bakte within. The.iiij thinge is that breade ought to be temperatly salted. For bread ouer swæt is a stopper, and breade ouer salte is a drier. But Breade moderately salted nourisheth beste, so that it haue the other condicions. The fifth thinge is, that Breade should be made of the best grayne: that is to say of the best wheate Moreouer the authour in this texte warneth vs to beware of crustis eating for they engender adust coler, or Melancolie humours, by reason that they be burned and drie, and therefore great estates, the whiche be colerike of nature, cause the crustes aboue and beneathe to bee chipped away, wherfore the pithe or the crumme should bée chosen, the whiche is of a greater nourishement than the cruste. Yet notwithstandynge the crustis are wholesome for them that be whole, and haue their stomake moyste, and desier to be leane, but they muste eate them after they haue dined. For they enforce the meate to discende downe, and comforte the

the mouthe of the stomake. Farther in the two last verses is shewed, that good breadde oughte to haue these .v. conditions, that is to saye, it must be wel salted leuened, well bakte, made of good clene corne that is rype gethered bonde vp in shefte, and housed in due season. And here is to be noted, that if one desire to nourishe his bodye, he muste haue his breade made of pure flower, the branne cleane take out, and he that desyreth to be lener, must leue some brane therin. For branne nourysheth but littel and vnloseth the bealye, and flower doth cõtrarye wyse.

Est caro porcina sine vino peior ouina.
Si tribuis vina tunc est cibus & medicina.

Here in this text the auctour compareth porke with motton. If porke be eaten without wine it is not so holsome as mutton, but if porke be eaten with wyne, it nourysheth beste, and is medicinable, for it moysteth moche. And this is to be vnderstande specially of

ly of rosted pygges and braune well dight. And here is to bee noted, that porke salted or dried in ỹ smoke, suche as men of the countrey vse, called Bakon, is in no manner wise so holsome as Mutton, whether it bee eaten with Wyne or no, but it is vnderstande by rosted Porke, or Pigge, or brawne, as is beforesayde.

Ilia porcorum bona sunt, mala sunt reliquorum.

Here the authour saieth, that hogge tripes, be better than of other beastes. The reason is, bicause wee eate fewe entrailes excepte they be full of bloud, and of verie fat beastes, as hogges bee. Now onely hogges bloud, through the similitude of complexion to mans nature, is bloud of which the bowels bee filled. And likewise Hogges be sooner fat than any other beastes. Therefore wee eate rather the tripes and chitterlinges of an hogge thā of other beastes.

Impedit vrinam mustum, soluit cito ventrem.

Epatis infraxim, splenis, generatq; lapillum.

Here the auchour sheweth .v. inconueniences, that breede of drinkynge of new wyne or must. The first is, that muste letteth the vrine: and this maye be vnderstand two waies. First by reason that muste is thicke and grosse, it mingleth with the dregges, and so stoppeth the lyuer and the raynes, so that ỹ vrine cannot easely haue course. Secondly, it letteth the vrine to haue dew course, as renishe muste dothe, and certayne other subtile wynes likewise.
For there is some reynnish muste, of the whiche the Lies are mordicant or bitinge: and while it runneth into the bladder, the erthy lies thereof do bite & pricke the bladder, and constraine one to pisse contrarie to the due order and maner that he was wonte to doo. The seconde is, it loseth the bealy, by reason that it scoureth thentrayles, & through sharpenesse of the lies, it pricketh the guttes, & causeth the ordures to auoyde out: firste by reason that the Lies bee mordicatiue. Secondely through ventositie, whiche suche wyne causeth. And thirdly by reason that it maketh

the

the guttes slippery, by way of vndigestiblenes and greefe of the stomacke. Wherfore the stomacke leuseth and openeth the wayes, that were shutte.

The third inconuenience is, the muste hurteth the good complexion of the lyuer: For it stoppeth the liuer throughe muche mingliyng of the lyes: and causeth a disease in the liuer called Dissenteria. through swelling, whereby the liuer is enfœbled. Thus saith Auicen. Au. 2. 1. ca. de re. aquæ & spices of the dropsy. The fowerth inconueniẽce is, that muste hurteth the splene and the disposition thereof, throughe the same cause that it doth the liuer, for it stoppeth the splene, and so causeth it too be harde. The fifth hurte is, that muste engendreth, the stone: and speciallye ỹ is in the reines, whiche is ruddye, and lightlye frangible, by reason of opilatiõ, that it causeth throughe the grosse substaunce therof. And this is certain, if the muste be of very sweete wynes, whose lyes be nothing bytinge or sharpe. For muste ỹ hath sharp and byting lyes, pre-

And thus it engendreth an ill couloure, and ill diseases of the liuer, that is to say vini.

ſeruyeth a man frome the ſtone, for it maketh one to pyſſe oftē: lyke as ſome reniſhe muſte doth, that cauſeth ſand or grauel to be ſene in the vrine: the whiche doth ofte prouoke one to make water: which ofte makinge of water, waſſheth awaye the ſmalle grauelle, that cleueth to a manes raines, and ſo he auoydeth it.

Potus aquę ſumptus, ſit edenti valde nociuus.
Infrigidat ſtomachum, cibum nititur fore curdum.

Hurts that come by drinking of water.

Here are declared two hurtes ỳ come by drinkynge of water. The fyrſt is, drinkynge of water hurteth ones ſtomake ỳ eateth: by reaſon that water cooleth & leuſeth the ſtomake, & ſpecially it diſtroyeth the appetite. The .ii. hurte is, drynkinge of water with meate letteth digeſtion, for it maketh the meate that is than eaten to be rawiſhe, after the mynde of Auicen. For as Auicen ſaithe, moche water ſhulde not be dronke after meate. For it deuydeth the ſtomake & the meate & cauſeth it to ſwymme in the ſtomake.

Aui. 3. 1. cap. de regimine eius quod comeditur.

And

And he sayth: that whan nature doth digeste meate & that sufficient quantite of water be mingled therwith, than if we drinke more water after that, it letteth very mothe the digestion that was begonne. And againe Auicen saith: that drinking of water shulde be eschwed, excepte it be to helpe the meat downe, whan it stycketh or discendeth slowely. But with meate water shulde neuer be taken or vsed. Auerroys in his comment sheweth the reason, and saith To drinke water vpon meate, maketh ỹ stomake colde or it be through hotte: and maketh the meate rawythe, and also it causeth the meate to swimme in the stomake: and will not let it sticke fast there as it shuld conuenietly digest The operation of the stomake is, to make a good myrtyon of thinges receyued therein, & to digeste them well. That done there folowethe an ordinarie, & a naturall seperation of pure & vnpure thinges. And as a greate quantite of water put in a potte slaketh the sethyng of ỹ meate therin: so likewyse it chanceth in the stomake, by dryn-

Auic. ca. de reg. aqua. &c.

Auicen. 2. can. tract. 1. ca. 4. vini.

kyng of moche water. But to drynke a littell quantite of colde water with out meat, before it discende downe in to the stomake, is not forbidde but allowable, speciallye if one be verye thyrsty: for a littell quantite of colde water, taken after the forsaide manner easeth the stomake, and quencheth the thirst. The coldenes of the water enforcethe the heate of mans body to descende to the veri bottum of the stomake, and so fortifieth the digestion therof. Thus saithe Auicen. But witteth well, that though water be more conueniente quenche thyrste than wyne: yet wine for a mās helth is more holsome than water. And thoughe water vniuersallye quenche thyrste better than wine bicause it is colde and moiste, yet to make naturall and good cōmyxion of meates, and to conueye thē to the extreme parties of mans body, wine is better than water. For wine throughe his subtile substance and operation, iningleth it selfe better with the meate, than water doth and nature deliteth more in wine than in water: therfore the members drawe

wyne

wyne moze ſooner vnto them, ming-
lyng it with the meate. This mixynge
in this maner is as a boylinge oz ſee-
thinge of thinges together, whiche is
greatly holpe by the heate of the wine:
but the coldeneſſe of the water letteth
it. So than it appereth, that wyne in
minglyng with meate and dilatyng of
the ſame, is better than water. Foz
Wine, by reaſon that it is ſubtile of
ſubſtance, and of a vertuous heate, it is
a merueilous percer. And ſo it foloweth
that wine dilateth oz ſpzeadeth moze
than water, wherein is no vertuous
heate, noz ſubſtance of ayer noz fier.
Farther, water is not ſo holſome dzink
as wine is: foz water hindzeth ẏ nou-
riſhement of the body: by reaſon that it
nouriſheth very littel oz nothing at al:
So that ẏ moze watriſh that the meate
is, ẏ leſſe it nouriſheth. Therefoze it is
very holſome to dzinke wine with our
meate. Foz wine is a great & a ſpeciall
nouriſhment, and reſtoratiue, & nouri-
ſheth ſwiftly, as it is afozeſayde. Far-
ther ye ſhall vnderſtand, that to dzinke
water with meate, is not onely hurte-

Aui.2.1. ca.de re. aquæ & vini.

ful, but also in many other cases, which are declared of Auicen. Firste it is vnholsome for a man to drinke fasting, for it perceth into the bodie by all the principall membres thereof, and it destroieth the naturall heate. This is of trouthe, if one that is truly fastinge, drinke it. But if a dronken man drinke it fasting, it doth not hurte him: for a dronkerde fastinge is not vtterly fastynge, his stomake is not vacande, but somewhat remaineth of the other daies ingurgyng. And the drinking of water in the morning doth wash the stomake and represseth the vapours and fumes, and disposeth it to receiue newe sustinance. The seconde hurte is to drinke water after great labour and trauayle, and likewise after the fleshly acte, betweene man and woman, for than the poores of the body be very open wherby the water entreth into the bottume of the membres, and mortifieth the naturall heate, whiche heate also after ths fleshly acte is weaked. The thirde inconuenience is, to drinke water after baynynge, specially if one bayne him

him

him fasting: for than the cundites and passages of the bodie bee very open: wherefore the water entringe into thē hurteth muche, as is aforesayde. And Auicen saieth: that it is to be feared, least drinkyng of water fastinge, after baynyng, and after carnall copulation, should corrupt the complexion, & brede the dropsie. Fourthly it is hurtefull to drinke colde water to quenche feyned thyrste, in the night, as it chaunseth to surfetters and dronkerdes. For by drinking of colde water, the resolucion and digestion of salte humours is prohibited. But in case that one be so excēding thirstie, ỹ neither the coldenesse of brething, nor washing of his mouthe with colde water can suffice, than let him drinke colde water, out of a cuppe that hath a narow mouthe or els supping, ỹ that the water may more slowly come vnto the brimme of the stomake, for so it shal best quenche his thirste, and lesse thereof shalbe dronke and than it shall not vtterly destroy digestion. Fiftly it is generally ill for hole folkes to drinke much colde water, for it quencheth naturall

Auic. 6. quarti sūma. 2. ca. vltimo.

turall heate, it grœueth the breast, and marreth the appetite of the stomake, & is very hurtefull to all the senowy mẽbers. Yet neuertheleſſe water that is temperately colde, doth sometime per accidence, sturre one to haue an appetite, and maketh the stomake stronge, in helpinge, openyng, and clensing the wayes therof.

Sunt nutratiuę multum carnes vitulinæ.

Here the auctbour saith, that Veale nourisheth verie muche. And thus Auicen affyrmeth, saying, that meate that conserueth health muste bee suche as the flesbe is. For they are of like nature, and very apte to be conuerted into bloud: and specially Kidde, young suckynge Calues, and yearlynge lammes. And Galen saieth, that rosted Veale of sixe or eight weekes olde, is more holsome than Mutton, and it is soone digested, and nourisheth verie muche. And of these flesbes wee haue spoken before.

Gal. 3. Ali. *The best veale*

Sunt

Sunt bona gallina, capo, turtur, sturna columba,
Quiscula vel merula, phasianus, ethigoneta,
Perdix, frigellus, orex, tremulus, amarellus.

Here the auctour sheweth what wild foule ar most holsom to eate to nourish mans nature. The nombre of them is. xiiii. The firste is an henne: the which is very holsome to eate. For Haly, Auenzoarte, and Mesue saye, that the best flesh of poultrie, is an Henne that neuer layde, and of a Cocke that neuer trad henne. For they without superfluitie are soone turned into bloud, their propertie is, to tempre mans cõplexion and their brothe is the best medicine þ can be for Lepers. And Galen saith that the flesh of yonge poullets augmenteth intellection, and clereth the voyce, and encreaseth the sæde of generation.

The best foules to eate.

Ga. 2. can. de gallinis & gal. Consilator. 18. quest.

The seconde is a Capon, the flesshe wher of Consiliator nombred amonge the moste holesome flesshes. And these flesshes with the other aforesayde, the stomacke of his propretie doth digeste.

The

The thyrde is a Turtyll, whiche also nourysheth well, and engendreth good bloudde, Wherfore Auicen sayeth. There is no foules flesshe better than a turtylles or hennes, nor more subtyle, But yet they nourisshe not soo muche as the pertriche. The fourth after the opynyon of some is a stare. This byrde shoulde be eaten yonge. Some other cal this foule Starna: the which Rasis preysethe aboue all other foules, saynge: Asterlynges flesshe is lyghtest of all other foules, and holsome for them that will kepe a slender dyeate, and by this may be vnderstand a greater foule, as agrey goose, wherof the flesshe is right commendable, and speciallye whan it is yonge. And on this wise Almans. vnderstandeth, preferringe this flesshe before other, Or elles by a stare maye be vnderstande certaine small pertriches: whereof Moyses semethe to vnderstande, where he sayth to the Iewes: Lykewyse stares are vnholsome for our kyng: for they constreyne and indurate the bealy. And this propriete some ascribe vnto pertriches. For their

Aui. 2. can ca. de cane

Rasis. 3. alm.

their flesshe, as Rasis saith, doth bind the bealy. The fyfth is a doue, wherof the flesshe is colericke. Whiche, as Rasis saith, is exceadyng hotte: the which engendreth bloudde feruently hotte: and lyghtly engẽdreth the ague. And therfore pygiõs be better baked with sower grapes, than rosted. For by the sower grapes, the heate engendred in ỹ bloud is layde. And the yonge pigions, redy to flee, be the most holsome to eate, for suche be of lighte digestion and of better humour. For the yonge pygyons, not yet able to flée, are superfluously hotte, and moiste: whereby they engendre grosse humours, as Auicen saith. But olde pygions, for their ouer greate heat drought, and difficulte of digestion, are to be eschwed. And lykewyse olde turtils. The sixte is a quayle. Some doctours say, that a Quayle is of light substaunce, and engendreth good bloud: and is very holsome for hole folkes, but after ỹ minde of Isaac, quailes ar worse than any other wilde foules: nor they are not to be praysed, neither for their nourishement nor for digestion. For through

Au. 2. can. cap. de columbis.

throughe eatinge of their flesh, the crãpe is to be feared, as Auicen sayth. And he sayth the reason is in the substaunce of their flesshe, that they engendre the crampe. And for this cause Frenche men bake and eate quayles with softe buttery chæse. Yet by the quayle maye be vnderstande an other byrde, a littell more than the forsaide Partriche, of the same colour with red fæte and bill, of a delicious sauour. And on this wise Rasis taketh a quaile, whan hee preferreth the flesshe thereof aboue the flesshe of a stare, and all other foules. The seuenth is an ousell: which likewise shold be eaten younge. The eight is a Phesande: whiche of all physicions is nombred for one of ỹ best fleshes. For flesh of ỹ foule is moste holesome for mans nature: and it is meate for princes and great estates. Consiliator saith, that the wylde Phesant is both best for health and strength. And also peraduenture vniuersally, for asmuch as they be very like vnto hennes, and well nere of the same shappe. And they be dryer of airs and of fæding, & larger of exercise. The

Au. 2. can. ca. de cor.

ninth

nynth is a Wodcocke, the flesh of this
byrde is specially holsome. The tenth
is a Pertriche, whose flesh, as Auicen
sayeth, is subtyle, and a greate fatter, it
scoureth away ỹ dropsy, and cõforteth
the stomake, and also augmenteth car-
nall luste. Yet neuertheleſſe it is a byn-
der. And this flesh Galen preferreth
aboue al other. And it is said, that custo-
mable eatinge of this flesh, comforteth
ỹ memory. The eleuenth is a ruddock,
called robin red breast, it eateth grapes,
and fleeth swiftely as a stare doeth, but
it nourysheth better than a stare doeth,
and they haunt muche about the vines,
and they be dronke by eatinge of gra-
pes, and they be beste in season to eate
about al Halomas. The. xii. is Orex,
whiche as some say is a fesaunt henne,
and as some say a moore hẽne: wether
it be a phesant hẽne or a moore hen, ỹ
flesh is of good nourishement The. xiii.
is a birde called Tremul⁹, whiche birde
comonly abideth nere ỹ sea coaste & is
lesse in quantitie than a hen and russet
of coloure, it cryeth lowde and fleeth
swyftly, and whan it plumeth vpon the
earth

Au. 2. can. ca. de cubigine.

Gal. 3. alim. ca. 17. & 18. de ingenio ca. 2.

earth the tayle waggeth still, and therfore is called Tremulus, and vpon the head thereof groweth longe fethers. It is not the same birde the whiche is vulgarly called a Wagge tayle. The fourteene and last is, Amarellus, which also is a water foule, like vnto a ducke, but it is lesse. And to speake generally, among foules to eate, they be best praised, that be swifter in flight. And as the fleashe of the forsayde foules are of a commendable nourishment, and of easie disgestion: so likewise the flesshe of some foules is of a discõmendable nourishment, and hard to digest, and of vnegall complexion, as the flesh of geese, pecockes, and malardes, and vniuersally of all foules that haue longe neckes, longe billes, & liue vpon ẏ water. And so is ẏ flesh of sparowes, which are exceeding hotte, and vntemperate, and stereth to bodily lust. But touchinge the election of Foules flesh, yee shal vnderstande, that their naturall nourishynge must be considered, that is whether they be restorative, light of digestion light of substaunce, or of subtile operation,

ration, and so after their diuers properties to prayse them. Wherefore Galen beholdinge the easy alteration and subtyltie of Partriches flesshe, preferreth them. But Rasis with Isaac considerynge the subtiltie and lightnes of the stare, prayseth that best. Isaac also after the diuers intencions of wilde foules flesshe prayseth diuers. Auicen commendeth the Turtiles flesshe aboue other, eyther hauinge respect to the propertie, wherby it strengtheth and comforteth a mans vnderstandinge, or els in the countrey of Araby, where Auicen was borne, Turtilles are better than in other countreys. Further wytteth wel, that the flesh of foules is more holesome, than of foure legged beastes, for them that forsake labour, and geue them to study and contemplacion, for it is sooner digested, as Galen sayeth: yet this flesh of foules is sooner digested thā of beastes, and specially of Partriches, which engendreth clean & pure bloud ỹ is disposed to augment and to sharp the operatiōs of ỹ braine, the which is mās vnderstanding, cogitaciō, and memory. Gale. 3 alimen.

Si piſces molles ſunt, magno
corpore tolles.
Si piſces duri, parui ſunt plus
valituri.

This text teacheth vs. ii. knowledges touchynge the choyce of fiſhe. For eyther fyſhe is harde or ſofte: if it be ſoft than the elder is the better. The reaſon is, for ſoftenes cometh of humiditie, the whiche is more digeſted in olde fyſhe than in younge: and ſo whan ſuche fiſhes be younge, they engendre mouche more fleume than whan they be olde. And ſo it appeareth, that an olde yele is holſomer than a younge, as ſome ſaye. But if ſuche fyſhe bee harde, than it is holſomer yonge, that is to ſay, it is ſoner digeſted, as pykes and perches bee. For the hardenes reſiſteth digeſtion. For Auicen ſayeth. Of harde fyſhes take the ſmalleſt: and of ſofte fyſhes, chooſe the greateſt.

Au 2 ca. de piſci.

Lucius, & pærca; laxa ulu., &
albica, teuca,
Gurnus, plagicia, cum carpa,
galbio, truca.

Here

Here are reherſed tenne ſortes of fyſ-
ſhes that be verye holſome for mannes
body. The firſte is a Pyke called the ti-
ran of fyſhes. For he not onely deuou-
reth fyſhes of other kynde, but alſo of
his owne kinde. On whome theſe ver-
ſes were made.

Lucius eſt piſcis rex & tiran-
nus aquarum.
A quo non differt Lucius iſte
parum.

The fyſhe of pyke is harde, and a pyke
is ſwifte in ſwimminge. The.ii. is a
Perche deriued of this verbe Parco,
parcis, to forbeare or to ſpare, by a clean
contrary ſence, for a Perche ſpareth no
fyſhe, but woundeth other fyſhes wyth
his finnes on his backe, nor a pike dare
not venture vppon a perche, but as Al-
bertus ſaith, there is a naturall amitie
betweene the perche and the pyke. For
if the Pike be ones hurte of an other
fyſhe, he is healed with great difficulty.
And whan he is hurt, he goeth vnto the
perch, ỹ which ſeing him hurt, toucheth
& ſucketh his wounde, and ſo the pike is

healed againe. And the perche is lyke wyse an harde fyshe. The thyrd is a see fyshe, called a sold, whiche is a speciall good fishe. The fourth is a whytinge. The fyfte is a tenche, whiche is a fresh water fyshe, and the skinne thereof is slyppery and slymy, & some what black and the meate thereof is harde. Whan so euer one will dresse a pyke, a perche, or a tenche, he muste take the skinne awaye. The syxt is Gurnus, whiche is a sea fyshe. This fysshe is as great in quantite, as halfe a mans middle finger ỹ which is eaten wt the hed and finnes. The seuẽth is a playce. The. viii. is a carpe a freshe water fyshe, ỹ whiche is moch slymy: but great estates haue thẽ sod in wine, and so the slymines is done awaye. The .ix. is a rochette, a sea fish, and it is a fishe of harde meate and holsome. Some other tertes haue gouio that is a goyen, whiche is a very holsome fysh. The .x. is a troute, ỹ which in eatinge is like samon, and yet it is no Samon, it is longe and not grosse, it is taken in great ryuers, and will suffer it selfe to be rubbed and clawed

beyng

beyng in the water, and so it is taken, & thereof pasties be made with spices, & it is ryght deynty fyshe. And touchyng the choyse of fyshe yee shall first vnderstande, that fishe if it bee compared too flesshe, is of lesse nourysshment, and is lyghter of digestion, and the nourysshement therof is ful of fleumatike superfluities, colde and moiste, and they be hardly digested, and abide longe in the stomacke. And by reason that the stomacke, laboureth in the digesting of thē and ẏ other whyle they be corrupted in the stomacke, they receyue a certayne putrified qualitie, and engender thyrstynes. And surely the nourysshement of holsome flesshe is better than of fyshe. Secondly witteth well, that sea fishe is better in the regimente of healthe, than other of the same sorte that is taken in freshe water. For their nourishement is not so superfluous, and is more nere to the nature of flesshe. But because sea fishe is harder than other of the same sorte that is taken in fresh water therfore it is of more difficultie in digestion and of a more pure nourishemente.

Conditiõs of good fyshe.

Yet notwithstandinge, freshe water fyshe is holsomer for sicke folkes, by reason of their feble digestion. Thirdly fishe as well of salte water as freshe shoulde be chosen, the whiche whan it is dressed is whyte and not clammye, that is brittell, and not verye grosse, it must haue a good sauour, that doth not soone putrifie, and a good colour, nor it may not be bredde in lakes or pondes, nor in fylthie places, nor in water, wherein groweth il weedes. And they ought not to be too olde nor too younge, they shoulde be swyfte of mouinge, and of small clammishenes. And if it bee Sea fyshe, wee muste choose such as is taken in Ryuers a good waye from the Sea, and suche as haue the other foresaide conditions. And the more skalye that fish is, the better it is, and it is likewise vnderstand by the finnes. For many finnes and skales, betoken the purenes of the fishes substance. Also among the sea fishe, they be best that be bred in the deepest water, the which ebbeth and floweth. And therfore the fish that is taken in the north sea, ý is more surging,

and

and more tẽpestious, and more swifte in ebbyng and flowyng, is better than the fysshe that is taken in the dede or the south sea. And ye shall lykewise understande of freshe water fysshe. For fisshe breddе in depe water, is better than other of the same sorte bredе in shalowe waters. and lyttell brookes. And by this may sufficently be knowen, which fysshe should bee chosen, & whiche should not. For beastial fysshe, as the sea swin, dogge fysshe, and dolphin are unholsome in the regimente of healeth. For they be hard of digestion, and of superfluous humours. Nor in the meate of the forsayde fysshes, the aboue nombred condicions appeare not, as whitenesse, subtyltie, and suche other. And if those fysshes and such like chaunce be to eatẽ, thei shuld not bee sod as lone as they bee taken, but thei shuld be kept a few dais after: tyll tyme the meate of thẽ mollyfie, and wax tẽder, without corrupting of their substance. And also ỹ forsayde fisshes be better a littel corned with salt than fresh, or utterly salte. And among all sea fysshe, the forsayde condicions

considered, the Rochet and Gurnarde ſæme to bee moſte holſome. For their meate and ſubſtance is moſte pure, and nert to them is a Playce and a Sole. But the meate of thoſe twoo is more clammye, leſſe frangible, leſſe whyte, more groſſe, and leſſe ſubtile: For the ſauour or ſmelle is not ſo delicious, and perchaunce the whytinge is more commendable than the Rotchet. It is not ſo groſſe and clammy, as a Playce and a Sole, and the meate thereof is frangyble inough, but the relyſhe, ſmell, colour pureneſ of ſubſtance and mobilitie conſidered, it is not ſo good as a Rochet and Gurnard: and likewiſe ye ſhall vnderſtande of herringe, and the fyſhe called Morua, beinge younge inoughe, draweth nere the forſayd fiſhes in goodnes, ſo that it haue the aboueſaid condicions, yet it is groſſer and more clammy than ỳ forſaide fiſhes. But Salmon, Tourbut, & Mackerel, be not ſo good: for they be much groſſer, more clammy, harder of digeſtion, and fuller of ſuperfluitye. Therfore they be only holſom for laborers and yong folks of ſtrong cõplertiõ:

and

and theyr clamminesse, grossenes, and coldenes, may be taken away with certaine sauces. Amonge fresh water fysh (the forsaide conditions considered) the Perche and Pyke are the best, so that they be fatte: and next too them are the Vendoises, and than Lopsters. And though the Perche be more skaly than the aforesayd fishes: Yet the meate therof is as white, frangible, and subtile, as the Pike and Carpe and it is oft found in pondes. And vniuersallye, the best freshe water fishe of the same sorte, is it that is taken in water that is Kenye in the bottum, runninge Northewarde, deepe, and labouring muche, where vnto runneth no brdeurs of the cities: and wherein no weedes growe. Creueces both of the See and Riuers, are muche nutratiue, nor they do not lightlye corrupte the stomake: but they be harde of digestion. Farthermore note that fresh fyshe dothe moyste the bodye, and encrease mylke and seede of generation: and is very holsome for colericke folks. And after great trauaile or muche labour, wee shoulde not eate fyshe, for than

Eating of fysh good and badde

than it soone corrupteth in ỹ stomake And they that haue a weke stomake or full of yl humours, ought to bee ware of eatinge of fishe. More ouer, grosse fishe corned with a littel salte, is better than fresshe fysshe. And fysshe of long tyme saltinge is vnholsome. Also fishe and flesshe together shoulde not be eaten: nor fysshe and white meates: nor fysshe shoulde not be eaten after other meates. Also fyshe a littell salted, and in smalle quantite taken is holsome: it sterethe vp the appetite, and fortyfieth it if one haue an appetite therto.

Vocibus anguillę prauæ sunt, si comedantur.

Qui phisicam non ignorant hæc testificantur.

Caseus anguilla nimis obsunt si comedantur.

Ni tu sepè bibas, & rebibendo bibas.

The auctor saythe here, that the yele is an vnholsome fyshe, and specyallye it hurtethe the voyce. And this he prouythe by the sayinge of phylytions, and

and ſtudentes of naturall philoſophy. The reaſon is, becauce an yæle is a ſlymy fiſh, clammie, & ſpeciallie a ſtopper: and it wanteth muche of the condicions of good fyſhe befoze ſpoken. And thys that is ſayde by an yæle maye bee vnderſtande of lampzeys: although lampzeys be a litell holſomer than yæles, and leſſe ieopardouſe foz that they bee not ſo clammye and ſo groſſe as yeeles be. And thoughe theſe ſyſhes bee delicious in taſte, yet they bee verye perillous: Foz theyz generation in the water, is like the generation of ſerpentes on the earth, wherefoze it is to be doubted leſt they be venemous, and therefoze the heades and tayles, in which the venome is wont to be, and likewiſe the ſtringe within, ſhoulde in no wiſe be eaten. Alſo it is good too plunge theym aliue in good wyne, to take a way theyz clammines and let them lye ſtil therin tyll they bee dead, and than let theym bee dight with Galentine made of the beſte ſpyces, as great eſtates cookes are wonte to doo: yet it is good too parboile thē twiſe befoze in wine & water

and

& that broth done away, to seeth them through, and to make galintyne for thē
orels to bake them, or frie them in grē
sauce with stronge spyces, and a litteil
good wine in winter, & in sommer to
dresse theym with a lyttell wine, ver-
ieuse, and vineger, but he that can for-
beare these two fyshes doth best. Far-
ther the text sayth, that these & yeles do
hurte moche, if they be eaten, and this
is to be vnderstonde, if ye eate greate
quantite therof. The cause of cheese is
before shewed at Persica poma, &c. &
of yéeles here now before. Yit folowth
in the text that if these thinges be takē
with ofte drinking of wine, theyr hurt-
fulnes is amended, and this shoulde
not be vnderstond of subtile and per-
cyng wyne, nor of wine that is giuen
in way of drinke conductyue, for suche
wyne shoulde not be giuen vpon meate
the whiche meate engendrethe yll hu-
mours, whan it is eaten: nor before,
nor after it is digested, as Auicen saith
For than suche wyne enduceth greate
hurte, for it causeth yll humours that
are engendred of that drinke, to enter

Au 3. 1. ca. de re. a- quę & vini.

into

into the extreme parties of the body: which peraduenture were not able to enter without helpe and leadynge of the wine. But this is to be vnderstand of stronge wine, not greately percynge, ofte & in smalle quantite giuen to thentent to myre the meate together: For suche wyne dothe alaye the malyce of the meate, and comforteth digestion, and dyrectethe the fleumatike colde humours, wherfore it helpeth the digestion of cheese and yeles, whiche are of yll digestion.

Inter prandendum sit sepe parumq; bibendum.
Si sumas ouum, molle sit atq; nouum.

Here the auctour toucheth.ii.thinges. The first is, that one at dyner and supper shoulde eate well and drinke ofte and a lyttell at ones. And not to do as a brute beaste doth, that eateth his fill of meate, and drinketh afterwarde. For the better the drinke is mingled with the meate, the soner the meate is mollyfyed, and the more capace of digestion. And here is to be noted, that there

there is.iij.maner of drinkinges.
The first is it, that myngleth the meat to gether: The ii. is it that dilateth. The thirde is it, that quencheth thirste. The fyrst that wee spake of is to bee vnderstande of drinke mingled with oure meate, thoughe wee be not thyrstye.
Thus we ought to drinke euen as wee haue eaten a littell. For except a better reason I saye wee maye not abide tyll the meales ende, nor til wee be a thirst. And this maner of drinking is specially good for them that fede on meate that is actuallye drye: as appeareth by sicke folkes, that eate drye bread. But suche as be in good temper, shoulde not drinke to quenche their thirste till the meales end: for than commeth the true thirst, by reason the meate is hoate and drie. Yit is not verye reasonable, that thirst and hunger should assaile vs both together: for they are of contrary appetite. And thus one shuld drinke after as the thirst is more or lesse. Drinking dilatiue is most conuenient after the first digestion regularlye, and a little before we take other meat. And this maner of

dryn-

drinking is holsome, whan the meates before taken be grosse in substaunce: For thus to drinke, we may not tary tyll we be thyrstye. For this drinking prepareth the stomake to receyue other meate, and causeth the mete that is dygested to departe from the stomake to the lyuer: nor this drinkinge shoulde not be in greate quantite, to the ende it maye be soone digested. For before it be digested, it goeth not to the lyuer, & this is of truthe, excepte suche drinke dylatiue be water, in whiche one must not tarye tyll digestion before it come to the lyuer. But regularelye conuenyente drinke dylatyue or permixtyue, ought to be wine, ale, bære, perrye, or suche lyke, but wine is best: Secondlye the grosser, dryer, and colder the meate is the stronger the drincke permixtiue and dilatiue shuld be. And contrarywise the hotter, subtiler, and moister ỳ meat is, the weaker the drinke permyxtyue and dylatiue shoulde bee. And the more subtyle, hotte, and digestible the meate is, the weaker ỳ drinke or wine ought to be. Wherfore one oughte to

drinke

drynke stronger wyne with beefe, then with chykens, & stronger wyne with fishe than with flesshe. The .ii. doctrine is, that if we wyll eate an egge, it muste be rere rosted and newe. The cause therefore is before shewed.

Pisaque laudare decreuimus ac reprobare.
Pellibus ablatis sunt bona pulsa satis,
Sũt inflatiua cum pellibus atq; nociua.

Here the auctour saythe, that peason some waye be holsome, & some waye vnholsome. They be holsome to eate whan the huskes be taken awaye, for if they be eaten in the huskes, they enflate. And therfore it is not artificiall to eate them in the huskes, for the nature of that within and the huskes dysagre. The one laboreth to be losed and to go out: the other withstandeth and byndeth as, Isaac saithe. Wherefore they cause rumblynge, gnawynge, and inflation in the bealy. And peasen doo not this alonely, but also all poulce, as beanes, chyches, chestons, and

and ſuche like. And ſpecially ſuche as haue moche huſke as beanes & blacke ryce. Alſo the huſke of them all nouryſheth woꝛſe than the pythe within. And here is to be noted, that there is a maner of whyte round peſen: wherof the cod is verye ſmalle and thynne: and one may eate theſe peaſen with the huſke, moꝛe ſurely than other; although it were better to hulle them. And albeit that ỹ reaſon aforꝛe ſayd is trew touchynge all poulſe, yet ye ſhall vnderſtand, that the hulles of grene poulſe is leſſe, and leſſe dyuerſyte is betwene the huſkes & the pythe within, and moꝛe eaſye to digeſt. And therfoꝛe ſome ſaye they be moꝛe holſome for folkes in helthe: but it is not ſo, foꝛ grene pulſe is of righte great ſuperfluite and coꝛruptible ſubſtance, wherfoꝛe they be leſſe holſome foꝛ hole folkes. And note this foꝛ a truethe, that dꝛye pulſe if the vtter huſke be taken awaye, is moꝛe holſome than grene: but grene is better than dꝛy vnhuſked. Farther, the ſubſtance of all poulſe is inflatiue and harde of digeſtion: and their yll noꝛiſhment is vnholſom in the

regiment of health: but the brothe of the is holsome. For the brothe maketh the bealye laratiue, and maketh one pysse, and vnstoppeth the veynes. Wherefore it is holsome at suche times as folkes vse grosse and opilatiue meates as on fastinge dayes. For this brothe or pottage conueniently made, is not so hurtfull as the substance: therein is no inflasion, nor difficultie of nourishement or digestion. This brothe is made on thys wise. The ryce pealon must bee layde in warme water, and therin to be all to rubbed with ones hande a good while: and after in the forelayde water should be tempered all the nyght: and therein the nexte night folowinge to bee boyled twyse or thryse and than dyght, and so reserued. And whan the hower of dyner draweth nere, to dresse it with cynamum and saffron, and a litle courtsie wyne put therto: and then boyle it ones and so eate it at the beginninge of diner or supper. And the brothe or pottage of ryce and of rounde whyte pealon is very holsome and frendely to mans nature: and likewise their substance.

Lac

Lac ethicis ſanum, caprinū poſt camelinum.
Ac nutritiuum, plus omnibus eſt aſininum.
Plus nutritiuum, vaccinum ſit et ouinum.
Si febriat, caput et doleat, non eſt bene ſanum.

Here the auctour teacheth vs certine lessons to chose milke. Fyrste gootes milke is holsome for them that bee in a consumptyon, or be leane, or that haue a consumyng ague. And Auicen saith that Goates milke and asses mylke is good for them that be in a consumption. By reasonne that Goates mylke is temperate and nourysshethe muche. And nexte to this is camelles mylke. For that is subtyle, very watteryshe, and moyste, and by reason that it is very moyst, it nourysheth but lyttell: and therfore it is not so holsome for them as Goates mylke is: yet this camelles mylke, newlye after folynge, is holesome for them that haue the dropsye, and for theym that haue any dysease

To chose milke.

Au. 2. cant. ca. de la. & 1. 4. tract. 3. cap. de regimen. dic. huiusmodi ethicos.

diſeaſe in the liuer: for it reuiueth the
Au.2.cā. lyuer, as Auicen ſaithe. Secondelye he
ca.de lact. ſaith, that alles milke is moſte holſome
for drye folkes in a conſumption. This
is of trouth, if yee will compare alles
milke, with milke of other bruite beaſ-
tes: for it enclineth to coldenes and hu-
miditie, and is ſubtile and ſoner en-
treth: and more ſlowlie conieleth, than
Gal.6.de the milke of any bruite beaſte, as Ga-
Ing.ca.7. len ſaith. The ſame ſaieth Auicen, and
Au.de that after womans milke, there is non
lacte. to alles milke. And he ſaithe, if anye
helpe the Feuer ethick, it is alles milk:
yet too compare alles milke with wo-
mans milke it is not ſo holſome. For
Au.1.qua. womans milke taken by ſuckinge, is
lo.prealle. moſte holſome as Auicen ſaithe. By
reaſon that womans milke is colde,
moyſte, and more like to mans nature,
it entreth more ſwiftelye, and is digeſ-
ted more ſooner, and nouriſheth better.
And this milke too bee geeuen to them
that be in a conſumption, ſhould be mil-
ked as nere the pacientes beddes ſyde
as is poſſible, and fourthwith to minis-
tre it vnto him, leaſt the ayre corrupte

it

it. And here is to be noted, that in some cases, sower or butter milke is better for folkes in a consumption than womans milke or asses. Fyrste whan by this feuer ethicke, they be cast in a lask. The ii. is whan they suspect coagulacion of the milke in the stomacke, either by vehement heate of the feuer, or else because the stomake of it selfe is cholericke, the milke shoulde tourne to coler. The. iij. is, whan the ethicke feuer is coupled with a putrifyed feuer: specialy whan there be not many opilations in the interiour partes. For sower milke restreineth the bealie, and doth not lightly turne into coler, for the buttrynesse of it is gone: whereby the milke doth lightly enflame: nor in a putrified feuer it is not soone putrified. The fowerth yf the stomake be foule milk doth lightlye corrupte therin. The v. is, whan he that hath the ethicke disease, abhorreth the dulce and cleane milke, but not the sower or butter milke. The iij. lesson is, that cowe milke, and sheepes milke are more nutratiue, for they be fatter and grosser then other, as Auicen saith.

Au. 2. can. ca. de lact.

And all those beastes mylke, that in bringing forth their yong, cõtinue longer than a woman, is vnholsome, but ỹ mylke of those, that beare egally with woman, is most holsom, as cowe milk. But Rasis sayth: that the cowe milke is the grosseste milke that any beaste gyuythe: and therfore it is holsomer than any other, for thẽ that desire to be fatte. The.iiii. lesson is, that milke hurtethe them that haue ỹ ague, or the heed ache The cause why is afore shewed at Persica poma. &c.

Rasis 3. Almẽ ca. de lacte.

Lenit & humectat soluit sinè, febre butirum.

Here the auctor sheweth thre propretes of butter. The fyrste is, butter molifiethe the bealye, and makethe it slypperye, by reason that it is oylye, The.ii. is, that butter is moyste, for it is made of the best parties of the milke wherfore it muste nedes be moyste, seynge that the milke is moyste, wherof it is made. The thirde is, that it louse the the bealye, and that is by the slypperynes that it causethe in the guttes.

The properties of butter.

guttes. These three properties Auicen rehearseth. And these three properties butter enduceth in a bodye, that is not sicke of a feuer: for it hurteth them that haue an ague, by reason that the vnctuositie of the butter augmenteth the heat of the feuer. And albeit that butter causeth the forsaide properties: Yet by reason that it is ouer moyst, and vnctuouse, it is vnholsome in the waye of meate, and specially to eate much therof. For it engendreth lothsomnes and maketh the meate to swimme aboute the brimme of the stomake: and lareth the bealye out of measure, and prouoketh one to vomitte. Therefore butter shoulde in no wise as meate be eaten in greate quantitie, and speciallye it shoulde not bee eaten after other meate but to vse it with other meate, it is verye holsome. Au. 2. can. ca. de butiro.

Incidit atq; lauat, penetrat, mũdat quoque serum.

Here thauctour sheweth .iiij. properties of whey. The fyrste is, it is incysyue or subtile. The seconde it is washinge or scouringe. The thirde is persynge, whiche propertie proceedeth of *The properties of whey.*

the fyrst. The fourth is, it clenseth or purgeth. Auicen reciting these properties sayth. That whey is subtiliatiue, washynge and leusyng, and therin is no mordicatiō. Rasis sayth, that whey doth expell ruddye coler, skabbes, and pushes, and also pympuls in the face, & also it is holsome for theim that haue iaunders, and for them that be dystẽpered by to moche drinking of wine.

Au. 2. cā. ca. de lact. Rasis. 3 Alman.

Caseus est frigidus, stipās, grossus, quoq; durus
Caseus et panis bonus est cibus hic bene sanis.
Si non sunt sani, tunc hunc non iungito pani.

Fower properties of cheese.

Here the auctour recyteth. iiii. properetes of chese. The first is: that chese is naturally colde. And this is to bee vnderstand of grene chese, the whiche is colde and moyste, and not of olde chese, the whiche is hotte and drye: as Auicen saithe. Or else it may bee vnderstonde by chese, ý cruddethe onely of the milke without minglinge of any other thinge. For there is some chese natu-

Au. 2. can. ca. de cas.

naturally hot, that heateth the stomake and biteth the tongue by myngling of other thynges therwith, as some chese that is grene in colour, of which if one eate muche in quantite, it doeth heate and enflame the body. The second proprietie is, that chese maketh one costife, and this is of trouthe, specially if it be hard, and made with much renles. The thyrde proporte is that all chese engendreth grosse humours: for all chese is made of ỹ groser and more earthy part of the mylke. The fourthe properties is, that milke bindeth the wombe, and this and the seconde is al one. Farther the texte sayth: that though chese, ỹ is eaten alone be vnholsome, by reason that it causeth yll digestion: yet if one eate a lyttell courtsy with bread, it shall digeste with the breade, and not otherwyse: And this is of trouth, if hole folkes and not sycke eate it: we spake before of cheese at Nutrit & impinguat. &c.

Ignari medici me dicunt esse nociuum.

Sed

Sed tamen ignorant cur no-
cumenta feram.
Languenti ſtomacho caſeus
addit opem,
Si poſt ſumatur terminat ille
dapes.
Qui phiſicam non ignorant
hęc teſtificantur.

Here the auctour blameth them that abſolutly repꝛoue the vſe of cheſe. And erpꝛeſſeth two vtilites thereof. Firſt cheſe conſoꝛteth a ſicke ſtomake. But not well, that all cheſe doth not eaſe euery diſeaſed ſtomacke. In ſome caſes all cheſe hurteth the ſtomake of ſelde knitting, and euery ſtomake weaked by longe ſickenes. But new græne cheéſe of ſmall clammines, comfoꝛteth a hoate ſtomake, as Raſis ſaith it repꝛeſſeth his bꝛounes and heate. And eke it comfoꝛteth a dꝛye ſtomake, that it is moyſte. And olde cheeſe oꝛ verye tarte oꝛ much cruddy, hurteth much ſuch ſtomakes. But olde cheeſe, oꝛ very cruddy cheéſe, cõfoꝛteth ẏ ſtomake, aboute the wꝫ hangeth much fleume: foꝛ ſuch cheéſe

with

with his tartenes cuttethe and scoureth awaye the fleume. But new and softe chese hurtethe suche a stomake ryght muche. The seconde vtilitie is, that cheese that is eaten after other meate, maketh it to discende downe into the place of digestion: that is the bottum of the stomak. All this they knowe that haue the very science of phisik, and Rasis sayeth: that a lyttell curtsy of tarte chese, eaten after meate, fortifiethe the mouth of the stomak, and taketh away the ouer muche satietie, and lothing, ꝙ̄ whiche sweete and vnctuous meates are wonte to engendre aboue the stomakes mouthe.

Inter prandendum sit sepè parumq; bibendum.
Vt minus ægrotes, non inter fercula potes.

Here the auctour teacheth two lessõs. The first is, that a man at his meate shoulde drinke lyttell and ofte. But this thinge is already declared. The second lesson is, that betwene meales one must forbere drinke, specially if ꝙ̄ meate

meat that hee dyd eate bee vndigested in the stomake, excepte great necessytie constrayne him to drinke, for drinkinge than letteth and breaketh digestion of the meate that is afore eaten. For it causeth the meate too descende from the stomake vndigested, and mareth the appetyte, it grieueth the body, and engendreth the feuers, and other diseases.

Vt vites pænam, de potibus incipe cænam.

Here the aucthour saith ỹ one oughte to beginne his supper with drink. Som expounde this verse thus. If thou wilte eschewe sickenes, drynke at supper or thou beginne to eate. But this exposition is reproued. For after phisitions, a man shoulde beginne his supper with meate, and not with drinke. And although this booke was made for englishmen, yet they kepe not this rule: for at what houre of ỹ day soeuer they drink, they eate first a morsel of bread. Therfore this verse may be expounde otherwise: taking drink for meat moist & easye of digestion as Hippocrates taketh

Hip. 2. partic. aho.

drinke

drinke whan he sayth. It is easier to fill one with drynke than with meate. So ỳ the sentence of this verse shoulde be thus. It is better to beginne our supper with drinke, that is with meate moiste and easie of digestion, than with meate that is grosse harde, and of ill digestion. The reason is, if one eate meate that is moyste and easye of digestion, after meate that is grosse and harde of digestion, by reason of the digestiue heate of the nyght, it will be digested longe before the grosse meates. And whan it can not for the grosse meate that is vndigested haue issue, it bourneth ouer muche: or if it issue, it plucketh with it parte of the grosse meate that is vndigested. Therefore it is best to beginne with meate moyste and easye of digestion: that whan it is digested, it maye without let issue out.

Singula post ova pocula sume nova.

Post pisces nux sit, post carnes caseus assit.

Vna nux prodest, nocet altera, tertia mors est.

Here

Here be certeyne lessons. The first is, to drinke a draught of wine after one hath eaten a new layd egge rere rosted, is very holsome. The reason may bee, because a newe layde egge rere rosted, is of ryght great nourishment, & easely digesteth: and it is of that sorte that in smalle quantite nourisheth much: and principally the yolke as is before saide at Oua recentia, so ỹ the wine, whiche is frendlye to nature, causeth that the egge is more desyrously drawen of the nourishing membres, and helpeth it to enter. An other cause may bee. An egge discendeth but slowely downe: and drinke helpeth it to discend. The second doctrine is to eate nuttes after fysshe in steede of chese. For nuttes by reason of their drynes, hindrethe the engendring of fleume, that is wonte to be engendred of fish. And for this cause, nuttes are the laste seruice in lente.

The thyrde lesson is that after flesshe we muste eate chese and not nuttes, for nuttes doo drie ouermuche, and so dothe not chese: but it causeth ỹ meate to descend to the bottum of ỹ stomake,

where

where the vertue of digestion is. And this is certeyne, if the chese be neither to olde nor to newe. Farther the texte hath in the last verse, that a nutmegge is holsome for the body: it maketh the mouthe to sauour well, it comforteth the sight, and lykewyse the lyuer, and the splene, and specially the mouthe of the stomake, as Auicen saith. But the other commune nutte, called a walle-nutte, is hurtfull. This walnutte, as Auicen sayeth, doth enflate, it engendreth ventositie in the wombe, it is harde of digestion, and stereth one to vomite, and that is by reason that it is hotte. But the. iii. nutte, that is the nutte, of the crossebowe is deathe, for the crosse bone sleethe men. Or els we may vnderstand the nutte Nethel: which as Auicen sayth, is venomous, wherfore it sleeth.

A nut meg

Au. 2. can. ca. de uuc. muscsta.

Adde potum piro, nux est medicina veneno.
Fert pira nostra pirus, sine vino sunt pira virus.
Si pira sunt virus, sit maledicta pirus.

Si

Si coquas antidotū pira sunt,
sed cruda venenum.
Cruda grauant stomachum,
eleuant pira cocta grauatū.
Post pira da potum, post po-
mum vade fecatum.

In the first verse here the auctour lerneth vs to drinke wine after peres, for peres (as it hath bene before sufficiently declared at length) engendre ventosite: and of their propretie they cause the colyke, and engendre bloude full of aquolitie. And therfore with them one shoulde drinke strong wine: which consumeth ventolities and aquolities engendred of peres. Secondly he sayth that nuttes is a remedy agaynste venoume: as it hathe bene shewed at Allia, nux &c. Farther in the seconde and thyrd verse he sheweth, that peres that bée eaten withou: wine, are venemous, that is hurtfull to mans nature, the cause is shewed in the firste verse. Yet for all that peres be not venemous symple, for if they were, they would slée vs, and peres so doynge are accursed. In the fourthe verse he sheweth

weth, that rawe peres are venemous that is to say hurtefull: for they make the humours to boyle, and breede the colyke, flume, and skabbe: yet if they be sodde, they be medicinable, in maner as is before sayde, that is to saye with wine: and specially if they be eatē after other meate, for so they expulse the dregges. In the fifth verse he saith that rawe peres greue the stomake: for they hinder digestion, and enflate: but sodde Peares releeue the stomake that is greued, and disposen it naturally. In the laste verse are two thinges. The fyrst is after peres we must drink for the cause before said. The second is, that after the eating of appels, we must goe to syege: for Auicen sayeth, if swete or sower appels finde anye grosse humours in the stomake, they force them to discende from thence to the guttes: for appels are muche inflatiue, and engendre ventosities: whiche nature expelleth to the inferiour partes. Au. 2. can. ca. de po.

Cerasa si comedas tibi confert grandia dona.

Expurgans ſtomachum, nu
cleus lapidem tibi tollit.
Et de carne ſua ſanguis eritq;
bonus.

Here the auctour declareth thre cõmo-
dities that come by eatinge of cheries.
Eating of cheries The firſt is, that cheries purge the ſto-
make. This ſome ſay is trouth whan ẏ
ſtones be broken and eaten with al: for
theſe. ii. together, of their propretie
ſcoure & clenſe. The ſeconde is, that the
kernell of the chery ſtone, by vertue,
breaketh the ſtoone in ones raynes or
bladder: and it is eatē drye or made in
mylke. The thyrde is, that ẏ ſubſtaũce
or meate of cheries engendreth very
good blonde, and it comforteth, and fat-
teth the body. And this is proued by ex-
perience, for we ſe ẏ ſparrowes, which
are greate eaters of cheries, in cherye
time their lyuers bee farre greatter thā
in other ſeaſons, whereby it appeareth,
that Cheries encreaſe and comfort
the lyuer. Yet here is to be noted, that
there be two ſortes of cheryes, groſſe
and ſmalle. And eke of the groſſer are
two

two sortes, some are swete, and some sower. All dulce, and smal cheries are vnholsome, for they be lightly corrupt, and brede vermyn. The grosse and sower cheries are called Cina, and of these an two sortes. Some be ruddy and softe of substance, and suche must be eaten freshe and newe gathered, and at the beginninge of dinner, their nature is to scoure the stomake, & to prouoke ỹ appetite. The other be blacke, grosse and harde of substaunce, and specially the sower. And these should be eaten after dinner or soupper. The cause is, for by theyr sowernesse they close the mouthe of the stomake, whereby the better and spedier digestion folsweth.

Infrigidant, laxant, multum
prosunt tibi pruna.

Here the auctour reciteth twoo vtilities ỹ come by eatyng of prunes. First prunes cole the body. And therfore Portugals that dwel in a hot countre sethe prunes alway with their meat. The .ii. prunes make ony to laske, by

reason of their humiditie and clammynes, as Galen sayeth. Thys is of troth if they be rype. For pruines that bee not rype, be stipticall and nourishe lytell, as Auicen sayth. And though Damaske pruines haue the foresayde vtilities, yet properly they be ascrybed too pruines of Armenie, For pruines of the countrey of Armeny, are better thā any other: and they vnbind the wombe more behementlye than anye other, as Auicen sayeth. And witteth well, that rype pruines are vsed, and not vnripe. And pruines most holsome for mannes nature be the longe ones, that haue lytell substaunce aboute the stone, small, harde, and in maner drye, and the vtter skinne thinne, and they shoulde not bee sweete in taste, but somewhat sower, and of this sort are Damaske pruines: and these refreshe and coole the bodye, as sayde is. There be manye other sortes of pruines, whose vse is not accepted. There be also pruines called wilde pruines, the which growe in the woodes: these be not laratiue: of them water is distilled to bind the wombe. Pru-

Gal. 2 alimen.

Au 2. can. ca. de pru.

The best pruines.

nes

nes that are taken too make one too laske, muſt firſte be layde in colde water, for than they coole and moyſt more perfectly and by theyr ſlyppyrnes they leuſe the coler, that they come to, and ſo the ſtomake is better diſpoſed too receiue foode. And here is too be noted, that the moyſte pruines and newe are more alteratiue, thoughe they bee of worſe nouriſhement, and of more ſuperfluitie: but drye pruines comforte more, and better nouriſhe the bodye. And as it is by pruines, ſo after the maner is vnderſtand by cheries. Yet notwithſtandinge the humiditie of cheries is ſubtile and leſſe clammye, whereby they nouriſhe leſſe than pruines.

Perſica cum muſto vobis datur ordini iuſto.
Sumere ſic eſt mos, nucibus ſociando racemos.
Paſſula non ſpleni tuſſi valet, eſt bona reni.

To drinke wine with peaches.

Here the auchour teacheth three doctrines. The fyrſte is. That with peaches wee ſhoulde drinke muſte for two

To drike wine with peches.

cauſes. The fyrſte is, for muſte, is hotte, and boyleth in our body, which boylyng and heate fordoeth the coldenes of the peache. The ſeconde cauſe is, peaches be ryghte colde, and coole the bodie very muche. Therefore ỹ wyne ſhoulde bee dronke vpon them, whiche heateth more than other: and that is muſte, which is knowē by experience. The maner howe we ſhould eate peaches and other frutes, is declared at Perſica, poma. &c. The ſeconde doctrine is, that with old dyre nuttes we muſte eate reſyns. For newe gethered nuttes are holſome alone: but olde dyre nuttes are great dryers, & thorough their vnctuoſitie they lyghtlye enflame the bodye: wherefore reyſyns with theim muſte be eaten, which reſtrayne inflammation and drynes, by reaſon that they bee moiſte. And of nutts is ſpeken more largely at allea nux. &c The third doctrin is ỹ reſins of corans hurte the ſplene, for thei cauſ but oppilation therof: yet thei are holſome for the raynes, for by their prouoking of vrine they purge the raines.

Scroſa,

Scrofa, tumor, glandes, ſicus
cataplaſmata cedit.
Iunge papauer ei, confracta
foris tenet oſſa.

Here the auctour ſaith, that plaiſters made of figges are holſome againſte thre diſeaſes, ỹ is to ſaie ſwines yuell, kirnels, and ſwellinges. By ſwynes euil is vnderſtand inflaſion vnder the chynne about ỹ throte. And it is called Scrofula a ſcrofa that is to ſay a ſowe or a ſwyne, either becauſe this diſeaſe chaunceth manie tymes too ſwyne through their guloſitie: or els becauſe ỹ ſhappe of this diſeaſes is lykenèd to a ſwyne, as Auicen ſayth. By kyrnels are vnderſtand impoſtumes, whiche cõmonly chaunce vnder ỹ arme pittes, and in the groynes. And by ſwellyng may be vnderſtande inflaſions in any parte of the body. Wherefore to hele theſe impoſtumes, & ſpecially to rype them, fygges ſhould be ſodde in water, and wt the water ſhuld be mixed a littel curtſy of vineger, ỹ whiche helpeth ỹ vertue of figges to entre. And whan

Aui. iii. iiii. trac. ii. ca. de ſcrofulis

a plaiſter made of fygges.

it is sodde, the fygges must be beaten in a morter: and than myngled with a courtsy of water that they were sod in, & so make a playster. A playster is properly a medicine made of some herbe or flower, and the iuyce therof: as this verse sayth. Cum succum ponis & herbam, tunc cataplasma facis. The second vtilite is, that a playster made of figges and popy seede ioyneth or setteth broaken bones together againe. And they must be sodde together in water without vinegre: and than stampe it in a morter, and put thereto a litteil of the water that it was sodde in, and so lay it to the sore. The reason hereof may be: because Popy seede both taketh away the sensiblenes of the membres, where by the ache, that is wonte to chaunce in breakinge of bones, is done awaye, and prouoketh one to sleepe. And the fygges doo drawe the humidities of ỹ body to the vtter partes: which humidites brought to ỹ bones, will drawe retayne, or holde them together, but neuer perfectly knitte them. And witteth well, that there be three kindes of popies,

A plaister of figges & poppie seede.

popies, whyte, redde, and black. The redde is venomous, and growethe amonge corne. The yonge scholers are wonte to stampe the flowers thereof, to make redde ynke.

Pediculos, veneremq; facit, cuilibet obstat.

Here be declared. ii. operations of figges, fyrst mouche eatinge of fygges maketh one lousye: and this is certayne, if the fygges be drye, as Auicen sayethe. The cause is by reason of the malicyousnes and corruption of the humour that is of them engendred. An other cause may be, by reason that fygges stere one to swcate moche, wherof lyce are engendred. The. ii. operation is, figges stere one to carnall lust: and lyke wyse they haue many superfluites, and augment the sede of generation.

Eatinge of figges.

Au. 2. can. ca. de ficubus.

Multiplicant mictum, Ventrem dant escula strictum.

Escula bona dura, sed mollia sūt meliora.

Here are declared. ii. vtilites of medlars. The fyrste is, that they encrece vrine:

it is sodde, the fygges must be beaten in a morter: and than myngled with a courtsy of water that they were sod in, & so make a playster. A playster is properly a medicine made of some herbe or flower, and the iuyce therof: as this verse sayth. Cum succum ponis & herbam, tunc cataplasma facis. The second vtilite is, that a playster made of figges and popy seede ioyneth or setteth broaken bones together againe. And they must be sodde together in water without vinegre: and than stampe it in a morter, and put thereto a littell of the water that it was sodde in, and so lay it to the sore. The reason hereof may be: because Popy seede both taketh away the sensiblenes of the membres, where by the ache, that is wonte to chaunce in breakinge of bones, is done awaye, and prouoketh one to sleepe. And the fygges doo drawe the humidities of ỹ body to the vtter partes: which humidites brought to ỹ bones, will drawe retayne, or holde them together, but neuer perfectly knitte them. And witteth well, that there be three kindes of popies,

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Multiplicant mictum, Ventrem dant esculą strictum.

Esculą bona dura, sed mollia sũt meliora.

Here are declared. ii. vtilites of medlars. The fyrste is, that they encrece vrine:

brine: that is by reasone ỹ they make ỹ dregges harde, and soo the wattrines tournethe in to moche brine. The .ii. vtilite is, that medlars make one costiue, by reason of their sowernes and stipticite, and therfore the texte sayth, ỹ harde medlars be better to stop the laske. But yet ỹ soft medlars be better then the harde: for they nourysshe more and binde lesse. And here is to be noted, that medlars nourysshe lesse than appulles, peres, peches, figges, and suche like: whiche thinge appereth playnelye by theyr egrenes of relysshe or taste, and hardnes of theyr substance after they be ryped on the tree, and therfore we wouldo eate few medlars, and rather in waye of medicine than meate, and because medlars rype not on the tree softe inoughe to eate, they muste be layde in strawe tyl they be softe: and than they be more delectable and lesse stypticall.

Prouocat vrinam mustum, citò soluit, & inflat.

Here the auctour recitinge .iii. pro-

pretes

pretes of muste saythe, that it prouoketh one to pysse, by reason that the erthy partes scourynglye bitethe the bladder, whan they come therto: the whiche constraynyth the bladder to auoyde the vryne. And this propzete is vnderstande of mustes, that haue bytyng lies, as moche reynythe must hathe. For mustes that haue grosse lies do not nyppe, but rather stoppe and lette the vrine, as is before saide at Impedit vrinam &c. The.ii, propzetye is, muste makethe one lyghtely to laske. The reasoe why, is shewed in ỹ fyrst propzete. Thyrdli, must is inflatyue: for the boylyng that it maketh in the body, reiseth vp ventosites. The causes of these two propzetes are shewed before at, Impedit vrinam.

Grossos humores nutrit seruicia, vires
Præstat, augmentat carnem, generatque cruorem.
Prouocat vrinã, ventrem quoq; mollit et inflat.
Infrigidat modicum, sed plus deficcat acetum.

Infri-

Infrigidat, macerat, melane dat.
sperma minorat,
Siccos inteſtat neruos, & pin-
guia ſiccat.

Here the authour reherſinge ij. thinges declareth. viij. properties of ale or bere. Firſte he ſayeth that ale engendreth groſſe humours in mans bodye, which is of trouth in regarde of wine. And after the diuerſitie of corne or groſſe ſubſtance ỳ the ale is made of, the groſſer humours it engendreth. Secondelye, ale augmenteth the ſtrengthes: and this doth ale that is made of the beſte graine and well ſodde, for by reaſon that it nouriſheth muche, it encreaceth ſtrength. Thirdlye, it encreaceth fleſh: by reaſon that it nouriſheth muche: and for the ſame cauſe it encreaſeth the bloud. And theſe. iij. laſt properties bee in ſtale ale: that is well ſod, and made of the beſt graine. Fiftlye, it ſtereth one to piſſe. Sixtly it maketh one to laſk. And theſe. ij. properties be in clere bere, that hath much of the hop, as bere of Amburgens, whiche by reaſon of the hoppes

it

it bringeth one in a lacke. And it is not good for them that haue a weake brain. For this beere, by reason of hoppes, doth lightlye ouercomme the braine.
Seuenthly, it enflateth the bealye: this is of trouth if it be yll sod, as Hollande beere doeth: whiche enflateth moste, and stoppeth, and therefore it fatteth right muche. The eight is, that a lyttell curtsy ale cooleth. So doth bere of Holland, Brabande, Heynaulte, and Flanders. And this is it that wee vse daylie. And this propertie is for certaine in respecte of wyne. Here is to be noted, that ale may bee made of oates, barlye, and wheate. And as the graine is altered, so is the complextion of the ale. It that is made of barlye, enclyneth more too colde, for barly is colde. It that is made of barlye and oates, stoppeth lesse and lesse engendreth ventosities, and nourisheth lesse. And ale made of wheaten malte, enclyneth more to heate, it nourisheth more and stoppeth more. And the grosser the Ale is the worse it is, the subtiler the better. Farther, Ale that is made of thynges that maketh

one

one dronke is worste, as of darnel. For this greyne specially engendreth heedache, and hurteth the senowes. Farther in the terte are .v. proprietes of vyneger. The fyrste is, it dryeth. For Auicen saith, it is a strong drier. And therfore philitiõs bydde in ỹ tyme of pestilence to vse it with meate and drynke. For Auicẽ saith, he that vseth vyneger in his meate & drink in pestilence time, nedeth not to drede the sykenes. The second is that vineger of his owne proprietie cooleth. Thirdely it maketh one leane, by reason that it dryeth. And this is for a very trouth, if one take it fastyng, as Auycen sayth. Yet neuertheless, the continuall vse of vyneger, specialle fastyng, bredeth many inconueniences, it febleth the syghte, it hurteth the breaste, and causeth the coughe, it hurtethe ỹ stomake and lyuer, and vehemẽtlye oppresseth ỹ senowes and ioyntes, veryng them with arteticall greses. with tremblynge and shakynge. Fourthly vyneger engendreth melancholy humours, by reason ỹ it cooleth & dryeth. Fyftly, vyneger

Au. ii. can ca. de aceto,

Au. iii i. in ca. viii co doc. v

Au. iii i. doc. iiii. ca, v.

neger diminisheth the seed of generatiõ for as muche as it cooleth, dryethe and maketh one leane. These saide prophetes Rasis putteth, sayenge. Vineger is colde and drie, which maketh one leane it distroyeth ỹ strẽgthes, it diminisheth the sede of generatiõ, it enforceth blacke coler, it meaketh ruddy sanguine colour, and maketk the meate subtile, that it is myngled with. In ỹ last verse thauctor putteth thre thinges. The first is, ỹ vineger hurteth leane folkes. By reason that it drieth, and the tartnes maketh it to drye ỹ more. For like ioyned to like, makethe one the more furious. And eke euery decayed complection is holpe by ỹ cõtrary, & by the lyke, it is brought into worse case. Secondlye, vyneger hurteth the senowes, and thirdly it maketh one leane, as is before saide.

Rapa iuuat stomachum, nouit
producere ventum.
Prouocat vrinam, faciet queq;
dente ruinam.
Si malè cocta datur, hinc tortio
tunc generatur.

Here

Here the auctour declareth.iii. vtilites of rapes temperately sodde, and one inconuenience of the same. First rapes comfort ỹ stomake: for ỹ stomake digesteth them well, & is not greeued therwith. Secondly, rapes breakethe wind as appereth by experience. Third lye, rapis prouoketh the brine. Yet besydes these proprietes, Auerrois saieth, That rapes greatly comforte the sight. The yl of rapes is that the continuall eatinge of them hurteth the teeth. In ỹ last verce he saith, that rapes cause throwes or gnawing in the bealy, by reason that they multiply ventosites, as saythe this verse.

Ventum sepè rapis si tu vis viuere rapis.

The tayles of rapes leuse the bealy. Farther more note, that of all rootes rapes dothe best nourysh mans body, as appereth by the swetnes that is founde in their sauour, for all sweet meates nourysche more the bodye than sower, bytter, or tarte Therfore bycause rapes be the sweetest of all rootes and lesse sharpe, they bee moste holsome

some in the way of meate, but yet they engendre grosse melancoly bludde, if they be not well digested. And it is good to purifie theym from the fyrste water, & in no wyse to eate the rawe. They stere one to bodyly lust, & clense the wayes that the brine runneth.

Egeritur tardè cor digeritur quoque durè.

Similiter stomachus melior sit in extremitates

Reddit lingua bonum nutrimẽtum medicinæ.

Digeritur facilè pulmo, cito labitur ipse.

Est melius cerebrum gallinarum reliquorum.

Here the auctor reciteth fiue thynges The firste is, that the harte of beastes is slowelye dygested, by reasonne that the harte flesshe is melancolious, whiche is hardelye dygested, and slowelye descendeth, and as Auicen sayethe, is vnholsome flesshe, and as Rasis sayethe, it nourysheth lyttell. The second is that the mawe likewise is ill of digestion, and slowe of discen-

Au. 2. can ca. de nutrice.

dynge, by reason that it is a senowye membre and gristlye, wherefore it digesteth yll, and engendreth yl bloudde. Farther ỹ texte saythe, that the extreme partes of the mawe, as the bottum and brimme ar better digested, by reason that those parties are more fleshy and fatte. The third is that the tonge is of good norysheme[n]t, & that is touchyng ỹ roote, as Auicen saith, by reason that it is fleshy, & easye of digestiõ. And amonge all other, a rosted Pygges tonge, the skin scraped of, is like drawne, as princes karuers knowe. A netes tonge by reason ỹ it is moist, is not very holsome. But for al this, these delycate felowes, or they rosse a netes tõge, they stoppe it with cloues, where by the moystenesse is diminished. And the meate is apter to eate. The fourth is, that the lyghtes are easy of digestiõ, and easie to auoyde out, & this is by reason of their naturall softnesse. Yet theyr nourysheme[n]t is littell and vnholsome for mannes nature, for it is fleumatike, as Auicen sayeth. And here is to be noted, that though the lyghtes

Auic. ii. cã. ca. de carne.

of

of a tuppe be vnholsome to eate, yet it is medicinable for a kybed or a sore hæle, if it be laide hotte ther vnto, as Auicen saithe. The. v. is, that a hennes braine is best, which (as Auicen saieth) stancheth bledyng at the nose. Yit must be eaten either with salte or spices, for of it selfe it prouoketh one to vomite. And phisions saye, that chekins braines augmente the memory. The braine of hogges are vnholsome for man. But the braine of a shéepe, of a hare, or of cony, maye be eate wt salte or spices. And of braines we haue more largelie spoken before at Nutrit & impinguat. &c.

Au. can. ii ca. de pulmone.

Aui. ii. canone.

Semen feniculi, fugat & spiracula culi.

Here chauctour reherſing one doctrine of Fenell sæde, saieth it breaketh winde: by reason that is it hotte and drye. And phisitions saye, that the eatinge of fenell sæde engendreth .iiii. commodytes. Fyrste, it is holsome for the ague. Secondly it auoydeth poison. Thirdlye, it clenseth the stomake. And fourthly, it sherpeth the syghte. These foure vtilites are reherſed in

Eatig of fenel sede

these two verses.

Bis duo dat maratrum, febres fugat, atque venenum.
Et purgat stomachum, lumen quoque reddit acutum.

And Auicen rehersinge these. iiii. propreties saith, Democritus deemed, that venomous wormes desyer newe fenell seede, to comforte and sharpe their syghte: and serpentes after wynter, issuing out of theyr caues, doo rubbe their eies against Fenelle, to clere theyr syghte. Farther note, that fenelle digesteth slowely, and nourisheth yl and lyttel: and therfore it is vsed as a medicine, and not as meate. Wherfore it ought not to be vsed in the regiment of health, but to expelle the vnholsomenes of other meates. As we vse some time to eate persely with lettise, to resyste the coldenes and humidite of the lettise: so lykewise Fenell maye bee sodde with gourdes and and rapes, to withstande the vnholsomenes of them.

Emendat visum, stomachum confortat anisum.
Copia dulcoris anisi fit melioris.

Yere

Here thauctour reſiteth.ii. vtilites of anis ſeede. Firſte, it comforteth ỹ ſight, and ſecondlye the ſtomake by reaſon that it heatethe and mundyfieth the ſtomake and eke for the ſame reaſon it comforteth the ſighte, for nothinge hurteth the ſyghte more, than vnclennes of the ſtomake. For from the vnclene ſtomake vnclene vapours aſcend to the eyes that trouble and hurte the ſpirites. Theſe are the.ii. proprietes of doulce anys ſeede. And beſide theſe. Auicen reherſynge many other profits of anys ſede, ſayth that it aſſwageth dolours, breaketh winde, and quencheth thyrſte, cauſed of ſalte moyſtenes, it openeth opilations of ỹ lyuer & ſplene, engendred of humidites: and lyke wiſe of the raynes, bladder, and matrice: it prouoketh brine, menſtruous flire: it clenſethe the matrice from white humydites: ſtereth one to carnall luſte.

Moſte hurtefull for the ſyghte.

Au.2. can. ca. de anyſo.

Si cruor emanat, ſpodium ſumptum cito ſanat.

Here thauctour putteth one commodite of ſpodium, And that is, that ſpodium taken, healeth the bluddye

flyxe: by reason that the vertue therof comfortethe the liuer, and so the liuer fortified (whiche is the originall fountaine of bloud) the bludde is there better reteyned. And Auicen sayth, that spodium, is the rootes of redes burned. And it is said, that these rootes, moued by the winde, and and rubbiuge them selfe to gether, burne on a nother. Yet Simon the Janway saith, that spodium is a thinge, whose beginning is vnknowen vnto vs: it semeth to be a thinge, brente, and diuysiõs of redes bourned. And it doeth not onely helpe the bloudy flyxe, but also the laske and purging, as Rasis saieth. Yit helpeth also a sharpe ague & is cõfortable againste the shakinge therof, and for ouer moche auoyding of coler it helpeth the stomake, as Auicẽ saith, and as spodium, doth helpe & cõfort the liuer, so ther be other medicines, ẏ haue like aspect & like proprete to cõfort other special mẽbres as Mace the harte: Muske ẏ brayne: Likeres ẏ lightes, caper ẏ splene, & gallingale ẏ stomake. As appereth by these verses.

Au.ii. can cap. de spodio.

Gaudet

Gaudet epar ſpodio, mace cor,
cerebrum quoque muſco.
Pulmo liquiricia, ſplen, epar, ſto
machuſque galanga.
Vas condimenti preponi debet
edenti.
Sal virtus refugat, et non ſpa-
ciumque ſaporat.
Nam ſapit eſca malè, quę datur
adſque ſale.
Vrunt perſalſa viſum, ſpermàq;
minorant,
Et generant ſcabiem, pruritum,
ſiue vigorem.

Here ỹ auctour teaching .iii. thinges ſaithe. That before al other thinges ſalte muſt be ſette vpon the table, as the vulgar verſes teache vs.

Sal primo poni debet primòque
reponi.
Oĩs menſa malè ponitur abſque ſale.

Secondlye he ſaythe, that ſalte reſyſteth venome for .ii. cauſes. Fyrſte for that ſalte is a drier: and ſo drieth vp the humidites that wolde corrupte. An other cauſe is, that ſalte drieth and ſuppreſſeth the humidities, drawing

them out of the body, & soo shutteth ȳ
poores, and consequentely stoppeth the
entrance of venome, whiche is wonte
to entre by the poores. Secondlye he
saythe, that salte maketh mans meats
sauory. For cōmonly we se no meates
sauorye without salte, as saythe the
thyrde verse. Thyrdlye thauctor ope-
neth .iiii. inconueniences of salte or
meates to muche salted. Fyrste, verye
saltemeates marre ȳ syght, for. ii. cau-
ses. The fyrst is, that salte thinges dry
Phi. ī de sensu & sensato ouer moche, whiche is contrary to the
eies, the instrumētes of sighte: for the
eies are of the nature of water, as the
Phylosopher saythe. The. ii. cause is,
for that meates very salte engendre
ytche & nippinge, in maner as is afore-
sayde. Of mordicatiue meates beinge
in the stomake, fumis mordicatiue are
lyfted vp, whiche by their nipping hurt
the eyes, and make theym very red.
And therefore wee see that they that
make salte, haue commonly redde eies.
The seconde hurte is, that very salte
meates diminiche the seede of genera-
tion: by reason that very salte meates

dryes

dryeth rygh̄t muche all the humidities of the body: Whereby the sede of generacion is dryed, and so made lesse. The third hurte is, it engendreth the scabbe: by reason ẏ salte engendreth a charpe bityng humour adust, whiche causeth ẏ scabbe. The fourth hurte is, it augmenteth ytche: by reason ẏ it engendreth a mordicatiue ytchyng humour. And of these.iiij.hurts Rasis speaketh. Farther it burneth their bloudde that take great quantitie therof: it febleth their sygh̄t, it mynysheth the seede of generation: and engendreth ytche and scabbe. And besydes these hurtes, very salte meate engẽdreth rynge wormes, dry scurfes, morphewe, lepre, in theim that be disposed therevnto, and fleeth ẏ passage of ẏ vryne: whan they are long continued: yet whan it is a littel poudred, it taketh away lothing, and maketh one to haue a good appetite.

Hi feruore rigent tres, salsus, amarus, acutus.
Alget acetosus, sic stipans põticus atque.
Vnctus et insipidus, dulcis dat temperamentum.

Here the auctour reciteth the qualities of all sauerynes. Fyrst he saieth, that these thre sauerynesses or relysshes, salte, bitter, and sharpe, heate the body that receiueth theim, Secõdly he saith, that these thre sauerinesses tarte stipticall, & pontike, coole. Thirdly he saieth, that these thre relysshes, vnctuous, vnsauery, and swete, are temperate, they make ỹ bodie neither hotter nor colder. Farther, after Auicen, there be eyght talages or sauerinesses, that folowe vnsauerynes: & they be, swete, bitter, sharpe, tarte, pontike, stipticke, and vnctuous: and to nombre vnsauerines for sauerines, as the text doth, there be.ix. and than sauerynes is taken for euerye thyng iudged by tacte. And amonge these tallages there be thre hot as sayeth the texte, salte, bitter, and sharpe: and as Auicen sayeth, ỹ sharpe is the hotter, and the next salt, and than the bytter: For as muche as sharpe is stronger than the bytter is, to resolue and secoure the incidentes. And than salte is lyke bitter, broken together with colde humidite. And of these tallages

Au. ii. can tract. i. ca. iiii.

lages, thre be colde, eger, styptycke, and pontyke. But pontike is colder than the other: and next therto is stiptike. And therefore all fruites, that come to any sweetnes, haue firste a talage pontike, of a vehement coldenes, and after that the fruites by the heate of the sun, be digested, there apeareth in them stipticite, and after they declyne to sowernes, as grapes, and than to sweetnes. And thoughe tarte bee not soo hotte as stypticke, yet by reason that it is subtile and persing, it is in many of more coldnes. And after Auicen pontik and stiptike are in tallage very lyke, but yet ỹ stiptike causeth the vpper parte of the tonge to be sharpe & rough, and pontike causeth ỹ tongue to be rough wt̃in. And iii. of these talages are tẽperate, neither excedig hot nor cold, as swete vnctuous and vnsauery, for thoughe swete bee hotte, yet therin appereth no myghty heate, as Rasis sayeth. And euery tallage hath his owne operations, as Auicen and Rasis saye, The operations of swetenes be digestion, soking, and encreasyng of nouryshement, and

nature

nature louyngely dryeth it and ỹ ver-
tue attractiue draweth it. And Rasis
saith, that sweetnes engendreth muche
ruddy colour, and opilations of the ly-
uer and splene, specially if the said mem
bres be apte ther vnto. And therof folo-
weth the stire. It mollifieth the stomak
and cõforteth the brest and lyghtes, it
fatteth the body, and augmenteth the
seede of generation. The operations of
bytter is to sharpe, and to washe away.
And after Rasis, bytter heateth and dri-
eth strongly, and lightly reduceth the
blouddе to adust malice, & augmenteth
ruddy colour in the blouddе. The ope-
rations of pontike talage, after Auicen,
is contraction, if the ponticitie be feble,
or elles expression, if it be strong. And
after Rasis, pontycke coleth the bodye, &
it dryeth the flesshe, and dymynisheth ỹ
blouddе, if one vse it ofte. Also it com-
forteth the stomake, it bindeth ỹ womb
and engendreth melancoly bloud. The
operacion of stiptik talage after Auicẽ,
is contrary, thyckyng, hardening, and
holdyng. And after Rasis the opera-
tions thereof are like põticke, though
they

they be weaker: for he semeth to comprehende stiptike talage vnder pontike: for of stiptike he sayeth nothyng expressely. The operations of vnctuous tallage after Auicen are sokyng, slyppynes, and small digestion. And after Rasis it mollifyeth the stomake, it maketh one laskatiue, and sylleth one or he hath taken any necessarye quantitie of meate: and it heateth, specially thē that bee vexed with a feuer, and that haue a hotte lyuer & stomake. It moisteth & soketh the body, but it augmenteth fleume & slepe. The operations of sharpnes be resolutiō, imision, and putrifaction after Auicen: And after Rasis it encreaseth heate, and lyghtly enflameth the bodi & it burneth the bloudde, and tourneth it into redde coler, & after into blacke. The operations of salte talage, after Auicen, is to scoure, wash, and drye, and it letteth putrifaction.

The operations of sharpe talage, after Auicen, is to coole and diuide: and after Rasis, it refrayneth coler and bloudde, and restrayneth the bealye, if the stomake and guttes bee cleane:

but

but if there bee to muche fleumatike matter, it maketh the bealy to laske, it cooleth the body, & eke weaketh the vertue of digestiō propzely in the liuer. It hurteth the senowes and senowye mēbzes, it dzieth ỹ bodie, but it stereth vp the appetite. And Rasis saieth, ỹ some vnsauery thinge nourisheth wel, and ỹ is suche as is tēperate. There is other some ỹ heateth temperately. And another ỹ cooleth temperatly, and if moistnesse be ioyned therewith, it moisteth, and with a dzie thinge, it dzieth.

Bis duo vipa facit, mundat dē-
tes, dat acutum
Visum, quod minus est implet,
minuit quod abundat.

Here are declared foure commodities of wine soppes. The firste is, they pourge the tethe, by reason that they stycke longer in the teeth, than wine alone oz bzeade alone: therefoze the fylthines of the tethe is the better consumed, and the teeth the better pourged. The seconde commoditie is, that it sharpeth the sight: foz it letteth the yll fumes to ascende to the bzayne,

which

whiche by their minglinge together, darketh the syght. And this is by reason that it digesteth all yll matters beyng in the stomake. Thirdly, it digesteth perfectely meates not well digested: For it closeth the mouthe of the stomake, and comforteth digestion. Fourthlie, it reduceth superfluous dygestion to meane. And all this is of trouthe, soy the breade sopped in wyne, be firſt toosted, or dried on imbers.

Omnibus assuetam iubeo seruare dietam.
Approbo sic esse, ni sit mutare necesse.
Est Hippocras testis, quoniam sequitur mala pestis.
Fortior est meta medicinæ certa dieta,
Quam si non curas, fatuè regis, et malè curas.

Here the auctour recityng certayne doctrines saieth, that it is good for al folkes to kepe customable dyete. And by diete is vnderstande the ministring of meate and drynke. The breakyng frō customable vse hurteth greuously: for

To keepe diete.

for customaunce is another nature. Therefore, as it behoueth vs to kepe nature, so lykewyse it doeth custome: and specially if the customable vse be laudable. And as it behoueth to kepe ỹ customable administration of meate & drynke: euen soo it behoueth vs to obserue custome in other thynges not naturall, for the selfe reason. Wherefore if a mã that is wont to labour muche, wyll forgo this custome & liue ydelly: or labour muchlesse: or go in hand with other labour: or take another time, or anotherway: vndoubted it shall ryght muche infeble him. So in lyke maner it is in mans diete, in his slepe, in his watche & such like accidentes. For truly good custome in al thyng must nedes be obserued, if it bee laudable or indifferent in goodnes or hurtfulnes, in respect of it, wherto ỹ chaunge is made. And witteth well, that they that be accustomed to labour, and exercise them selfe in any kynde of labour, and albeit that they be feble or olde, it greueth theim lesse: & thei labour more strõgly than if they were young felowes, vn-

accusto-

accustomed, as Hippocrates sayeth, by reason that these feble or olde persones haue more inclination and custome to these labours. For now the custome before taken is lyghter, as is saide in the aforesaide Aphorisme. And this is the cause why we see olde and feble craftes men, to do it that stronger and younger than they can not do, and it greueth them lesse, as a feeble olde milner too lyfte a greate weyghty sacke: A smith to welde and labour with a greater hāmer, than a younger man not therto accustomed. The second doctrine is, that greate harme foloweth chaunge of diet, as Hippocrates sayth: except it be needfull to chaunge it. Fyrste it is nēdefull to chaunge it, whan greuous diseases shoulde growe therby: as custome to fede on yll meates, whiche at length of necessite wyll brede in vs yll diseases. Suche a custome and other lyke must nedes be amended and chaūged by lytell and lyttell, but not sodaynely. For all sodayne chaunges hurte vehemently, specially from a thing customable, to vnaccustomable. Hip. 2. aphorismo

Secondly, it is nedefull to chaũge to the entent it shoulde lesse greue vs, if we happen to chaunge our diete. For hee that vseth him selfe to al maner of diete shall hurte him the lesse. And this must be vnderstand of other thinges not naturall, for as Hippocrates saieth. A thing longe customed, thoughe it bee worse than these that we haue not vsed hurteth the body lesse. Therefore it behoueth vs to vse thinges vnaccustomed. And here is to be noted, that euery man shoulde take hede, howe he accustometh hym to one thinge, be it neuer so good, whiche to obserue were nedefull. Example. If a man custome hym to one maner meate or drinke, or to abstaine wholy from thē, or to slepe or to know a woman carnally, it were very daungerous for him, if he otherwhile muste abstaine from his custome. Therfore euery body shoulde be disposed, to indure heate and colde, and to all motions and nourishement, so that the houres of slepe and watche, the house, bedde, and garmentes, may be chaunged without hurte: which thynge may be done,

Hip. ii. aphorismo.

if one bee not inn nere in obseruinge custome. Therfore other whyle it behoueth to caunge customable thinges. Thus saith Rasis. The .iii. doctrine is that the stronger and nerer way in healing a pacient, is to minister a certain diete: for whiche if the phisicion doeth not care & will minister another vndue diete, he gouerneth his pacient folysshly, & healeth him ill. And note, ỹ ther be thre maner of dietes, grosse, whiche is whole folkes diet, sclender diet, whiche is to geue in maner nothing. The third is mean diet, which absolutely is called sclender. And this diete is deuided into sclender diete, declining to grosse diete: as the broth of flesh, rere rosted egges, small chyckins: and declining to sclender diet, as mellicratum, and wyne of pomegarnades: and meane diet, which is called certayne diete, as barly ieuce not beaten together. And this certayne diete is holsome in many diseases, but not in all. It is not holsome in longe diseases: for in suche diseases, the myghte of the pacient, with suche meane diete, can not indure too

Rasis. iii al. ca. de conseruat consuet.

Thre maner of dietes.

consume the sickenesse, without greate debilite. Therfore in such diseases, the meate must be ingrossed. Likewise it is vnholsome in sharp diseases, as these ỹ ende within iij. daies space or sooner: for in such moste sclender diet is best, as Hippocrates saieth. The moste souerayne helpe is to diet the patient after his strength and corporall might.

Quale, quid, & quando, quantum, quoties, vbi dando.
Ista notare cibo debet medicus dictando.

Here the auctour reherseth. vi. thinges to be considered of the Phisition in ministringe of diet. First of what qualitie the matter ought to be: for in hot sicknesse, he must diet the pacient with cold meate, in moyste sickenesse with drie meate, and in dry sickenesse with moist meate. Yet the naturall complexion must be obserued with diet like therto.

Gale. 1. teg.

For Galen saieth. The hotter bodies neede the hotter medicines: the colder bodies, the colder medicines. The seconde thing is, of what substaunce the meate ought to be. For they that be stronge

stronge and lusty, and exercise great labour, must be dieted with grosser meat for in them the waye of digestion is stronge, & so they ought not to vse slender meates, as chickins, capons, veale, or kidde: For those flesshes in theim will burne, or be digested ouersone: wherefore they must nedes eate ofte. But noblemen, & such as liue restfully must vse diete of slender substance, for in them the vertue digestiue is weake and not able to digeste grosse meates, as bacon, beif, and fish dried in the sun. Likewise they that be sicke of sharpe diseases, ought to vse more slēder diet, than they that be sicke of longe diseases as a Feuer quartane. The thirde is, what time diet ought to be geuen: for they that be in health ought specially to regarde custome. Wherefore they that rise early in sommer, and eate but two meales a day, ought to eate aboute the houre of tenne, or a littell before: and not to abide till noone, because of the ouer great heate. Likewise they ought to suppe aboute the hower of syxe, or a littell after. But in winter they ought

to dyne at aleuē of the clocke, or at .xii. because of the long slepyng: and than to suppe at .vii. a clocke, or a littell after. And specially custome should be kept. Tyme also in dietynge of sycke folkes, must be considered. For they that haue an ague, whan it begynneth to vexe them, or a lyttell before or after. They should eate nothynge: for if one eate a littell before, or whan the fyt cometh: therby nature, ẏ should entende to digest the meate, is diuerted another waye. If he should eate soone after the fyt is gone, it were vnholsome: For ẏ vertue of digestion is very weake, by reason of the fytte past: Therefore he must eate so longe afore, as the meate may be digested er ẏ fyt come. Or els so long after the fyt is gone, whan nature is come to due disposition. This is of trouthe, except ye fore see great feblysshyng of nature: For than at all tymes he muste eate. For whansoeuer mans strengthe is soblissed by any chaūces, he should eate forthwith, as Galen saith. Fourthly ẏ quantitie of ẏ meate must be considered: For as it is before

sayde,

sayde, in sommer we must vse a small quantitie of meate, at euerie meale, for than ỹ naturall heate is feeble through the ouer great resolutiõs. But in winter one may eate a great deale of meat at a meale. For than ỹ vertue digestiue is strong, whan the natural heate is vnied throughe circumstaunt colde, as we sayd at Temporibus veris. &c. The.v. is, how oft we should eate in a daie. For in sommer we must eat oftner than in winter in autũpne & ver a littel at eche meale, as is before sayd. Likewise if the vertue digestiue be weake, we must eate littel & ofte: but if the vertue digestiue be strong, we maie eate muche, and make fewe meales. &c. Sixtely, the eating place muste be considered: whiche should not be to hotte nor to colde, but temperate.

Gal. in con. aphorismi. Contemplari autem. &c.

Ius caulis soluit, cuius substantia stringit.

Vtraq; quando datur, ventrem laxare putatur.

Here the auctour declaring three thynges, sayeth: That the brothe of colewortes, and specially the fyrste

brothe, if they be sod, lowseth the bealy, by reason that in the leaues and vtter partes of Colewortes, is a sopie scowryng vertu, weakely cleuing and lightly separable by small decoction or boylyng, whiche spred abroade by the same water, is made laratiue. And this is the skele that the first water, that colewortes be sodde in, make one laratiue rather than the seconde. The seconde is that the substance of Colewortes after they are boyled, restrayneth the bealy: by reason that all their vertue laratiue is taken away by the decoction, and the erthie drie substance remayneth, which bindeth the wombe. The thirde is, that bothe taken together, the brothe and substance of Colewortes, lewseth the bealy: by reason that the scouryng sopie vertue remayneth in the water, whiche lewseth all. And note, that colewortes engender melancoly humours and ill dreames, they hurt the stomake they nourishe littel, and duske the sight and cause one to dreame, and they prouoke menstruositie & vrine, as Auicē and Rasis saye. Farthermore note,

that

that the decoction or sæde of Colewortes, kæpe one from dronkennesse, as writeth Aristotle. And this thinge is affirmed of Auicen and Rasis. The reason, as some thinke, is the grosse fumes that by eating of Colewortes are lifted vp to the brayne, engrossing the fumosities of the wine, whiche engrossynge dothe let them to entre to the brayne.

Arist. 3. part. problem.
Au. 2. can
Rasis. 3. al.

Aristotle saieth, that all thynge that draweth to it the moystenesse of the wine, expelleth it from the bodie, and that that cooleth the bodie, kæpeth it from dronkennesse: Colewortes are of suche nature, Ergo &c. And the colewortes are of this nature, he proueth thus. By the ieuse of Colewortes, the vndigested humidities of the wine are drawen from all the body into the bladder: and by reason of the colde ieuse that remayneth in the stomak, which cooleth al the body: the persing of the Wine is hyndone. And so by this meane it kepeth a man sobre. For the subtile superfluities that naturally could not discend, by reason ỹ the heate of the wine stereth them to ascend vpward toward ỹ brain

are

are repressed downe, and by vertue of this ieuse are drowen to the bladder.

Dixerunt maluam veteres, quia molliat aluum.

Maluæ radices radæ dedere feces.

Vuluæ nocuerunt, et fluxum sepè dederunt.

Malowes.

Here thauctor rehersing.iii. proprietes or effectes of malowes sayth, that they mollify the bealye. There be.iiii. that mollifie: malowes & double malowes, Branca, Ursina, and Marcury, of whiche moste cõmõly clisters be made, to mollifie al indurate and hard matter in mã. There be.ii. sortes of malowes, the one beareth a bladde redde flower, the other a white flower, & this properly doth mollifie more than ỹ first. The ii. effecte of malowes is, the malowe rootes shaued and suppositories made of them, suche as phisitions are wonte to make of Mercurye, drawe out of mã ỹ indurate matter and dregges. The iii. effecte is, malowes cause ỹ menstruous flixe in womẽ, and ỹ throughe ỹ great moistinge & slipprynes therof wherby

wherby the veines about the matrice sone poure out, as Platearius saithe. And as apperethe by experyence.

Mentitur menta, si sit depellere lenta
Ventris lumbricos, stomachi vermesq; nociuos.

Here thauctour saythe, that a minte shulde not be called a minte, excepte it haue might to kill wormes in ỹ bealie & stomake. A minte hath a great strōg sauour, & is right bytter: and therfore as wormewodde killeth wormes, so dothe the minte. And ỹ ieuse therof, as of wormewodde must be dronke & not ỹ substance. And bicause it is hotte and drie, and bourneth the bloudde, it is vnholsome in the waie of meate in the regiment of health. But yet in medicines, it is holsome, for it cōfortethe the stomake, & heateth it, and stincheth yeringe, and digesteth, and prohibiteth vomite flematicke and sanguine and throughe inflatiō sterethone to bodily lust, and prohibiteth spyttynge of bludde, it is very holsome against the byting of a madde dogge, and if ye crymble

mynte

Au.ii.can ca.de menta.

mynte into mylke, it wil neuer tourne to make a chæse, as Auicen sayth.

Cur moritur homo, cui saluia
crescit in horto?
Contra vim mortis non est me-
dicamen in hortis.
Saluia confortat neruos, ma-
nuumq; tremorem
Tollit, et eius ope febris acuta
fugit.
Saluia, castoreum, lauendula,
premula veris,
Nastur. Athana sia sanãt parali-
tica membra.
Saluia saluatrix natura consi-
liatrix.

The boũte of sage

Here thauctour touchyng principally. iiii. thynges, sheweth the greate vtilite of sage, askinge as thoughe he doubted wherefore man dyethe, that hath sage growinge in his gardeine. He answereth in the.ii. verse, ỹ no medicine growing in the gardeine, can withstande dethe, although in the gardeine growe medicines, that kepe the body from putrifaction, and defende ỹ naturall humidite be not lyghtly consumed awaye,

awaye, as techeth Auicen, saiynge. The science of phisike doth not make a a man immortal, nor it doth not surely defende our bodies frō outeward hurtful thinges, nor can not assure euery man to lyue to the laste terme and daie of his life, but of ii. thinges it maketh vs sure, that is from putrificartion and corruption: and defendeth that natural moisture be not lyghtelye dysolued & consumed. Secondly, he putteth. iii. effectes of sage. The fyrste is, ẏ sage cōforteth the senowes: for it drieth ẏ humidites, by which the senowes be let & leused. The. ii. is, that it taketh awaie the shakinge of the handes: by reason ẏ it comforteth ẏ senowes, as is sayde, now althing that comforteth the senowes remoueth trēblynge. For trēmblynge cometh of feblenes of the senowes. And therfore some old men and womē specialy put sage leaues in their meate and drynke. Thyrdlye, Sage letteth ẏ sharpe ague that assaile vs, by reason that it dryethe humours, it letteth them to putrifie, whereby a sharps feuer myghte be engendred. Farther

Au. iii. i. ca. sing.

The vertue of sage.

note,

nose, that sage is hot and drye, & therefore it is not verie holsom alone in way of meate. Yet by cause sage comforteth the senowes greatli, folkes in healthdo vse it moche. ii. maner of waies. Firste they make sage wine which they drink specially at the beginninge of dinner or supper. This wine is holsom for them that haue the palsey or falling sicknes, moderately taken, and after the purgation of the accidente matters. Secondly they vse sage in sauces: for it stereth vp a mans appetite, and specially whan the stomake is full of yll humours, rawe and vndigested. There is two kyndes of sage: One that hath greate brode leues. An other commonly called noble sage, whose leaues bee more narowe and lesse: phisytions call it Silifagus. Thyrdelye thauctour reherseth. vi. medicines good for the palsey. It is saide, that sage, castorie, that is a castors stones, Lauender. Pymerose, Watercresse, and tansye, cure and heale membres enfect wyth palseye. Why sage doth helpe it we haue shewed, for it comforteth the senowes,

Sage Wyne.

Two kyndes of sage.

nowes, whiche the palsey weaketh.
And eke because sage is hotte and dryye, it consumethe the fleumatyke matter that remaynethe in the senowes, whereof the palseye breedeth. And that Castorye is holsome for the Palseye, appereth by that it is moste comfortable, in heatynge and dryenge the senowes: For Auicen saithe thereof that it is subtiler and stronger than any other that heateth and drieth. And after he saieth, ỳ it comforteth and heateth the senowes, the shakinge the moyste crampe, and benomed mẽbrs caused of the palsey. And eke he sayth: there is nothing better for ventositie in the eare, thẽ to take as much as a pease, and tempre it w̃ oyle of Spyke, and so let it drop into the eare. Castorie hathe many other vertues, which Auicen reherseth. Castorium is the stones of a beaste called Castor. The oyle also of Castory is as specially good for the palsey, as Castorye, after the voydyng of the matter, for than it consumeth the residue of the mattier that remaineth, and comforteth the Senowes. Of

Au. ii. cau ca. de cast.

Lauender

Lauender appereth. For the sweet sa-
uoure thereof doeth consume the palsy
mattier. And also of the Primerose
eke appereth: for ỹ sweet sauour and
heate thereof comforteth ỹ senowes.
This flower is called Premula veris
bycause it is the fyrste swete flower ỹ
springeth in ver. The.v. is a water-
cresse, for it is hotte, drye, subtile, inci-
siue, and resolutiue: wherby it taketh
away the mattier of palsey. And Aui-
cen sayth, it comforteth all mollifica-
tion of the senowes, for it heateth and
draweth oute fleume, and clenseth the
senowes from fleume, and phisitians
counsayle vs to eate water cresses in
lente, bycause lenten meate is fleuma-
tike. Water cresse is a common herbe
growing in cold stony, and wattryshe
places, where as be manie well sprynges. The.vi. is tansey. The vertue of
this herbe is to purge fleume, and the
heate therof dryeth the senowes. Also
it purgeth a man from wormes, and
from the matter where of they be en-
gendred. And therfore frenche men vse
commonly to free egges therwith in
the

the Eſter weeke, to pourge away the fleme, engendred of fiſhe in the lent wherof wormes are ſoone engendred in theim that be therto diſpoſed. In ỹ ende of ỹ terte thauctour ſaith, ỹ ſage is called the ſauer and keper of nature.

Nobilis eſtruta, quia lumina reddit acuta.

Auxilio rutę vir quippe videbis acutę.

Ruta viris coitum minuit, mulieribus auget.

Ruta facit caſtum, dat lumen, et ingerit æſtum.

Cocta facit ruta de pulicibus loca tuta.

Here thauctor declaryng .iiii. propretes of rue ſaith, it ſharpethe the ſight, & propryly the ieuſe therof, as Auicen ſaythe, and as is before, ſaide at Allea nux, ruta. The .ii. is, rue diminiſheth the deſire of carnall luſte in men, and in women rewe augmenteth it: for by reaſon that rue heateth and dricth, it diminiſheth ỹ ſede of men whiche is ſubtile and of the nature of the ayer, but in women rewe maketh ſubtile & heateth

Foure propreties of rewe. Auic. ii. can. ca. de ruta.

the sede, for in them it is wattrishe, and colde, and therfore it stereth thē more to carnal lust. the .iii. is, rew maketh a mā quicke subtile, and inuentife: by reason ẏ by heating and dryenge, and so clereth the witte. The .iiii. is, that the water that rewe is sodde in, caste and sprinkeled aboute the house, riddeth awaye flees and as phisitions say it killeth thē

To kylle flees.

Auic. vi. iiii. tra. iii. ca. de effug pulicum

And after Auicen: whan the house is sprinkled with the water of wild gourdes, the flees lepe and flee awaye: and likewise doth the water ẏ blake thorne is sod in. And Auicen saith, that some haue saide, that if gootes bloudde be put in a pytte in the howse, ẏ flees wil gether therunto and die. And likewise if a logge be anointed with ẏ grease of an yrchin, the flees will gether therto and dye. Flees can not abyde the sauour of colewortes, nor leaues of Oleander. Some saye, that nothynge is better to auoyde flees, then thynges of stronge sauour: and therfore rew mintes, horse mintes, and hoppes be good, & aboue all things horse doūge, or elles horse stale is the chyefe. Also the house sprincke-

led

led with the decoction of rape sede, killeth flees. And the parfumynge of the house with a bulles horn driueth away flees. Yet to take flees, nothynge is better, than to laye blankettes on the bedde for therein they gather thē selfe.

De cepis medici non consentire videntur.
Colericis non esse bonas dicit Galienus.
Flegmaticis verò multum docet esse salubres,
Præsertim stomacho, pulerumq; creare colorem.
Contritis cepis loca renudata capillis:
Cepè fricans poteris capitis reparare decorem.

Here thauctor speaketh of oynions, and declareth fiue thinges. First touching their operation Phisitions agree not. For some says they bee good for flematike folkes, and some say nay, as Rasis, whiche sayethe, that they engendre superfluous and flematike humours in the stomake. Secondly Galen sayethe, *Of onyons*

they be righte hurteful for coleryke folkes, bycause, as Auicē saythe, oynions be hotte in the thyrde degree, and therfore they hurte hotte folkes as colerike be. Thirdly oyniōs be holsome for flematike folkes. For they be hotte, persynge, subtile, scouring, and opening, wherfore they digeste, cutte, make subtile and wype away fleumatik and clāmy humours, growē in the fleumatike folkes. Fourthly, oynions be holsom for the stomake, for they both heate and mundifie it from fleme. And therfore Auicen saith that it, that is eaten of the oynion, through the heate therof comforteth a weake stomake. And therfore they make a man well colored. For it is impossible for one to haue a liuely colour, if his stomake be very fleumatik, or filed with yll raw and fleumatik humours. The. b. is, that oynyons sodde and stamped, restore heares againe, if the place where ẏ heares did growe be rubbed therwith. This is of trouthe, When the heare goth awaye through stoppynge of the poores, and corruptiō of the matter vnder the skyn. For the

oynions

open the poores, and resolue the yl matter vnder the skinne, & drawe good matter to the same place. And therfore as Auicen saith, ofte roubbynge with oynions is verye holsome for balde men. Wherfore the texte concludethe, that this rubbynge with oynions prepareth the beauty of the heed: for heres are the beauty of the heed. Farthermore, oynions stere one to carnall lustе, and they prouoke the apetite, and bringe colour in the face, and whan they bee myngled with hony, they distroy wartes, they engendre thyrst, & they hurte the vnderstandinge, for they engendre an yll grosse humour, they encreace spyttel, and the ieuse of thē is good for watterynge eyes, and doeth clarifie the sight, as Auicen saith. Farther note, that oynions, hony, and vineger stāped together, is good for the bytynge of a madde dogge. And therfore some adde these. ii. verses vnto the forsayd texte.

Au. can. ii ca. de preal. et vi. iiii. ca. de curatione alopetie.

Appositas perhibent morsus curare caninos,
Si tritę cum melle prius fuerint et aceto.

But of this is spoken before at Alea nux. &c.

Et modicum granũ, siccum, calidumque sinapis
Dat lachrimas, purgatq; caput, tollitque venenum.

Here ỳ auctour recytynge .ii. thinges sayth, That mustarde sede, is a litteli graine, whiche is hotte and drie, vnto the .iii. de grææ, after Auicen. Secondly, he putteth .iii. propretes or effectes of mustarde seede. The first is, it maketh ones eies to water: for by reason ỳ it is very hotte, it maketh subtile and leuseth the humidites of the brayne: whereof than by their flowinge to the eies, the teares come. The .ii. effect is, it purgeth the brayne, and clenseth away the fleumatike humidities of ỳ heed. Also if it be put into ỳ nosethrils, it purgeth the heed, by reason ỳ it prouoketh one to nise. And therfore it is put into their nosethrylles ỳ haue the apoplerie, for the nesynge purgethe the brayne. And likewise mustarde sede, by reason that it is hotte, doth dissolue and leuse suche fleames as stoppe the

Of mustard sede. Auic. ii. can. ca. de Sinapi.

condi-

condites of the brayne: of whiche folowyth apoplexie: & thus it apperethe, that mustarde sede is a great leuser, consumer, and clenser of flcumatike humiditesy. iii. effecte is, it withstandeth poison: For Auicen saythe, that venomous wormes can not abide the smoke of mustarde sede. Au. loco preal.

Crapula discutitur, capitis dolor, atque grauedo,
Purpuream dicunt violã curare caducos.

Here the auctor reciteth. iii. proprietes or effectis of violettes. Fyrste, violettes delay dronkennes, by reason y violettes haue a temperate swete sauour, which greately comforteth the brayne. For a stronge braine is not lightely ouercome with drinke, but a weke is. Also violettes be colde, wherfore they cole y braine, & so maketh it vnable to receyue any fume. The. ii. is, violettes slaken the heed ache, and grefe y is caused of heate as Auicẽ, Rasis, Alman, & Mesue say: for by reason y violettes be colde, they withstand hotte causes. The iii. is, violettes helpe thẽ that haue the *Thre propretes of violettes.*

fallyng ſyckenes. Thoughe ſome ſaie thus, yet this effecte is not commonly aſcribed vnto violettes. And therfore if violettes haue this proprete, it is but by reaſon of theyr ſwete ſmelle, ỹ comforteth the braine whiche ſtrenghted, is not hurt by ſmal greſes & cõſequẽtly falleth not into epileuce (which is called ỹ lyttel Apoplexie) chauncyng by ſtoppyng of the ſenſible ſenowes.

Ægris dat ſomnum, vomitum
quoq; tollit ad vſum.
Compeſcit tuſſim veterem, colicíſq; medetur.
Pellit pulmonis frigus, ventriſque tumorem,
Omnibus et morbis ſubueniet articulorum.

Here the auctour reciteth eyghte proprieties of nettyls. Fyrſt nettyls cauſe a ſicke body to ſlepe. For it is ſubtiliatiue, and cutteth and ſcoureth fleume & groſſe humours, that greue nature, and lette ſlepe. Secondly it doth away vomite, and cuſtome therof: by reaſon that vomyte and parbrakyng is cauſed of a clammy humour, which the nettell cutteth.

cutteth. Thirdly, ẏ nettel ſoꝛdoeth olde coughe: and ſpecially hony, wherein nettel ſede is temperꝛd. Foꝛ ẏ nettel auoydeth clāmie fleame out of ẏ bꝛeaſt as Raſis ſayeth. And Auicen ſayeth, ẏ the nettell, whā it is dꝛonke with water that barley is ſodde in, doth mundifie the bꝛeaſt: & whan the leaues therof is ſod in Barly water, they dꝛawe out groſſe humours, ẏ are in ẏ bꝛeaſte, but the ſede thereof is ſtronger. Fourthely it is holſome foꝛ thē ẏ haue the colicke. Foꝛ a nettell is a cutter, a ſubtiler, a reſoluer, & a ſcourer of fleumatike humidite, oꝛ groſſe ventoſitie, whiche engendꝛe the colike. The colike is a painfull grefe, in a gutte called Colō as the greuous diſeaſe Iliaca, is named of the gutte Ilion. Fiftly, the nettel with his heate dꝛiueth colde out of ẏ lightes. Sixtly, and nettel aſwageth ſwellyng of the bealy: foꝛ it reſolueth winde: whereof moſte part ſwellynge of the bealy cometh. The ſeuenth effecte is, the nettell helpeth ẏ diſeaſes in the ioyntes, as the goute. This is of trouthe whan it cometh thꝛoughe matter that is colde, fleumatike, and

Au.ii.can cap.de vrtica.

groſſe: by reaſon that nettelles heate, cutte, and make ſubtile ſuche matter. And beſydes theſe effectes, after Auicen, the nettell ſtereth one to carnall luſte, and p̄zopzely ẏ ſede therof dzō̄ke with wyne, openethe the cloſynge of the matrice, and in leuſynge dzaweth out fleume and rawe humours, by his vertue abſterſiue, and not reſolutiue: yet leſt taking of the nettel oz the ſæde hurte the thzoate, it is good to dzinke after it, a lyttel oile Roſate. A nettel is hotte in the beginning of the third degree, and dzie in ẏ ſecond, after Auicē.

Au.ii.cā. ca de iii vrtiica.

Hiſopus eſt herba purgās a pectore flegma.

Ad pulmonis opus cum melle coquatur hiſopus.

Vultibus eximium fertur reparare colorem.

Of yſope

Here the auctour reciting the effects of Iſope, ſayeth, it purgeth the bzeaſt of fleume: by reaſō that yſope is an herbe hotte and dzye in the thyzde degree, it is a great wiper, leuſer, and conſumer of fleumaticke humiditie: and hath a ſynguler reſpecte on the partes of the

bzeaſte:

breaste: and therfore yſope moſte properly is sayde to purge ỳ breast of fleume. Secondly, it is also good to purge ỳ lyghtes frō fleume, for the same cause, and properly if it be sodde with hony: for hony is a scourer: and the yſopes scouring is augmented with the honie. The same willeth Auicē, saiyng: yſop comforteth the breaste and lyghtes, diseased with the coughe and tisycke of olde continuaunce, and like wyse doeth the decoction therof made with hony and fygges. Thyrdly, yſope maketh one well colored in the face. For Auicen saieth that the dryncke therof causeth good colour. And besides these effectes, yſope anoydeth fleume and wormes as Auicen sayeth. And after Platearius, yſope sodde in wyne clenseth the matrice from all superfluites. Auic. ii. can. ca. de hiſopo.

Appoſitum cancris tritum cum melle medetur,
Cum vino potum poterit ſedare dolorem.
Sepè ſolet vomitū ventremque iuuare ſolutum.

This texte declareth three operations

of

of cherfil. of cherfyl. Firſt cherfyl ſtamped with hony, and layde plaiſterwyſe to a canker, healeth it. Thus ſayeth Plateārius in the chapter therof. A canker is a melancolye impoſtume, that eateth the partes of the bodie, as well fleſhie as ſenowy. And it is called a canker, becauſe it goeth forth lyke a crabbe. The ſeconde effect is, if cherfil be dronken with wine, it healeth the ache of the bealy. For it aſſwageth inflaſion that is cauſed of groſſe ventoſitie, wherof the ache cometh, and louſeth ventoſitie of the ſtomake and all other guttes, and openeth ſtoppinge, and therunto the wyne helpeth.

A canker

Thirdly cherfyll ceſſeth vometyng, and the laſke: and by reaſon that it is hotte in the thyrde degree, & dryе in the ſeconde, it digeſteth & drieth that matter, whereof vomyte commeth. And this is very trouth, whan vomite or ỹ laſke come of colde fleumatike matter. And beſides theſe effectes, it prouoketh vrine and the menſtruoſite, & aſſwageth ache of the ſides and raynes, and ſpecially taken with Mellicratum.

Enula

Enula campana reddit præcordia ſana.
Cum ſucco rutæ, ſi ſuccus ſumitur huius:
Affirmat ruptis nil eſſe ſalubrius iſtis.

Here thauctour declaringe: two effectes of enula campana, ſayth, it comforteth the harte ſtrynges, that is, the brymme of the ſtomacke, whiche is properly called the hearte ſtrynges or elles vitall membres, ỳ is the windie membres, which be nere the hart, and ſpecially the harte roote. That it comforte the brim of the ſtomake appereth, in that the ſwete ſmellinge roote of enula comforte the ỳ ſenowy membres. For ỳ brimme of the ſtomacke is a ſenowy membre. That it comforteth wyndy membres apereth. For wine made of enula, called Vinū enulatum, clenſeth the breaſt, and lightes, or longes as Auicen ſayth. Alſo enula ſwalowed downe with honye, helpeth a man to ſpitte, & it is one of thoſe herbes, that reioyce & comfort ỳ hart. The. ii. effect is. That the ieuſe of this herbe with

Elf dock ſcabuort or horſe hel.

Auic. ii. can an de enula.

with the ieuse of rewe, is very holsom for thē that be bourste, and that is specially when the burstennes commethe by ventosite : for these two ieuses dissolue that. And besydes these effectes enula is good for a stomake filled with yll humours, and it openeth opilations of the lyuer and splene, as Rasis saieth. And it comforteth al hurts colde gresse, and motions of ventosities, and inflasions, as Auicen sayth.

Cum vino choleram nigram potata repellit.
Sic dicunt veterem sumptum curare podagram.

A remedye for coler. Here the auctour rehersing two effects of hyll wort sayeth, that principally ỹ water therof taken with wine purgeth blacker coler. Secondly hyll wort healeth an olde goute, for the propertie of this herb is to melt and dissolue fleme, wherof very often the goute is went to be engendred. And note, that after Platearius, hyll wort is hotte & dryе in the thyrde degree. The substance therof is subtile, ỹ vertue comfortable, throughe the

the swéte smell, the substaunce thereof openeth, and the qualities do drawe, the firy substaunce or nature thereof consumeth by burnyng and dryeng.

Illius succo crines retinere fluentes.
Alitus asseritur dentisq; curare dolorem.
Et squamas succus sanat cum melle perunctus.

Here the auctour rehersyng three effectes of water cresses sayeth, they retayne heares falling alwaye, if the head be anointed with the ieuse thereof, or els if the ieuse or water thereof bée dronk. *Water cresses.*

This effecte Auicen toucheth sayinge: The drinking or annointing with water cresses retayneth heares falling away. The second effect is, water cresses doth cure toothach, specially if the ache come by colde, for it percth, resolueth, and heateth, as appeareth at Cur moriatur homo. Thirdly, the ieuse of water cresse taken with hony, or the place annointed therewith, doth away skales ỹ cleue to ones skynne: by reason that that suche skales be engendred of salte Au.ii.cā cap.de nasturcio.

fleume.

fleume. Watercresse, as is sayde, purgeth all flume: therfore if it be dr̃oke it resisteth the cause of skales: and hony whiche is a clenser, helpeth muche therto. Beside these effectes, water cresses dr̃ie vp the corruption of the bealy, and clenseth the lyghtes, it heateth the stomake and lyuer, and is holsome against the grossenes of the splene, namelye whan a plaister is made of that and of honi, it causeth one to caste vp coler, it augmenteth carnall lust, and by dissoluing auoydeth out wormes and prouokethe menstruosite as Auicen sayeth.

Cæcatis pullis, ac lumine mater hyrundo:
Plinius vt scribit, quamuis sunt eruta reddit.

Here the auctour sayeth, whan yonge swallows bee blinde, the damme bringeth Celendine, and roubbeth theyr eyes, and maketh them to see: wherby the auctour sheweth, it is holsome for the syght. And this appeareth to bee true: for commonly it is medicines against feblenes of syght. Celendyne hath ieuse, and is well knowen. And

Of celendyne.

why

why Swallowes knowe it better then other birdes may bee because their yõg be oftener blinde, swallowes dong doth make them blinde, and so the damme dongeth sometime in the yonges eyes, and maketh them blinde. And after Plateary, Celendine is hotte and dry in the third degrée. And the qualityes and substaunce thereof hath vertue to dyssolue, consume, and draw. And the rootes thereof stamped and sodde in wine, are good to purge the head, and woinas priuite from broken moyst humours, if the pacient receiue the smoke thereof at the mouth and after gargyse wine in the throte.

Auribus infusus vermes succus necat vsus.

Cortex verrucas in aceto cocta resoluit.

Pomorum succus flos partes destruet eius.

Here thauctour rehersing. iii. things of wilowe, saith, ỹ ieuse thereof poured into ones eare, killeth wormes: by reason of the stiptisite and drying thereof. And after Auicen nothyng is better *To kyll wormes*

Au.ii.cā capit.de ſalice.

to heale matteryng at the eares, then the ieuſe of wyllowe leaues. Secondly the ryndе of wyllowes, ſodde in vineger, doth away wartes. And Auicen ſayth, wyllow aſhes with vineger drawеth vp warts by the rootes: by reaſon of the aſhes vehement dryng. Yet to diſtroy warts, nothing is better than to rubbe thē with Purſlane. This ẏ propertie and not ẏ qualite of purſlan doeth after Auicen. Thirdly, wilowe flowers and the ieuſe of the fruite therof, letteth ẏ birth of a childe: for through ſtiptiſitie and drought therof, it cauſeth the chylde to be born with great paine.

To voide wartes.

Au.ii.cā cap.de portulaca.

Confortare crocus dicatur lætificando.
Membraque defecta confortat, epar reparando.

Here the auctour ſayeth, that ſaffron comforteth mans body, in gladdynge it. And wytteth well, that ſaffron hath ſuche a propretie, and if one take more thereof than hee ought, it will kylle hym in reioyſing or laughynge. Auicen ſaieth, that to take a dramme and a halfe, will kille one in reioyſing. Secondly, ſaffron comforteth defectius

Of ſaffron

Aui.2.can capit.de croco.

membres, and principally the hearte. It comforteth the stomake, with ỹ subtilite and heate therof: and for the same cause restoreth the liuer, for it will not suffer the liuer to be disolued. Yet to vse it ouermuch, inducеth parbraking. & marreth the appetite. Of this Auicen warneth vs saiyng: It causeth parbraking, and marreth the appetite, because it is contrary to the sharpenes in the stomak, which is cause of appetite. Besydes these propreties, saffron maketh one to slepe, and dulleth the wyttes, and whan it is dronke with wyne, it maketh one dronken, it clenseth ỹ eies, and letteth humours to flowe to them, it maketh one too breth well, it stereth to carnall luste, & maketh one to pysse.

Reddit fæcundas premansum
sæpè puellas.
I sto stillantem poteris retinere
cruorem.

Here the auctour recitynge two commodities of lekes sayth, that oft eating of lekes maketh yonge women frutefull by reason, as Auicen sayeth, lekes dilate the matrice, and taketh awaye

the hardene s thereof: which lett eth the conception. Secondly lækes stynt blæ-dyng at the nose, as Auicen saieth. Ma-ny other effectes of lækes are reherſed at Alea nux ruta &c.

Au. ii. cā. cap. de porte.

Quod piper est nigrum nō est diſ-ſoluere pigrum.
Flegmata purgabit, digestiuamq; iuuabit.
Leucopiper stomacho prodest, tussiſq; dolori.
Vtile pręueniet motum febriſque rigorem.

Pepper

Here the auctour declaring many cō-modities of pepper, saieth, ỹ black pep-per through the heate & drynes therof, louseth quickly: for it is hotte & dry in ỹ third degræ. Secōdly it purgeth fleume for it draweth fleume from the inner part of the body, & consumeth it. Like-wise it auoydeth fleume out, that cle-ueth in the breast and stomake, beating subtylyng, and dissoluyng it. Thirdlye, it helpeth digestion. And Auicen sayth, that pepper digesteth and causeth appe-tite, and specially lōg pepper, which is more holsom to digest raw humors thā either

Au. ii. cā. cap. de pipere.

either whyte or blacke, as Galē sayeth. Secondly, he declareth. v. holsome thinges of white pepper. Fyrste, white pepper cōforteth the stomake: For Galen sayeth, that it comforteth more thā the other two. And Auicen sayeth, that whyte pepper is more holsome for the stomake, and more vehemētly, dweth comforte. The secōde is, pepper is specially holsome for the coughe, that cometh of colde fleumatike matter, for it heateth, dissolueth, and cutteth it. And Auicen sayth, whan pepper is ministred in lectuaries, it is holsome for the cough, & aches of the breast. Thirdly, whyte pepper is holsome for ache, and ý is to witte of the breast and ventuous payne. And for that, al pepper is gød, for all pepper is a diminisher and a voider of winde. And Auicen saith, ý white pepper and long is holsome for pricking ache of ý bealy, if it be dronke with hony & freshe baie leaues. Fourthly, pepper withstandeth the causes of a colde feuer, for it digesteth and heateth the matter. Fiftely, pepper is holsome for a shakyng feuer, by reason ý

Gale. iii. de reg. sanitatis ca. vii.

Aui. loco preal.

Against the bealy ache.

the heate of the pepper comforteth the
senowes and cõsumeth ỹ matter spred
on them, and Auicen sayeth, in rub-
binge it is made an oyntment, with
vnguentum, holsome against shaking.
These fiue propreties are ascribed to ỹ
other kindes of pepper, as Auicẽ saith.
And besides these effectes, pepper hea-
teth ỹ senowes and braunes of mans
body it mundifieth the lyghtes, and a
littel prouoketh ỹ vrine, but much lou-
seth ỹ bely, as saith Auicen. There be
iii. sortes of peppe, white pepper, called
Lencopiper, long pepper, called mo-
cropiper, and blacke pepper called me-
lancopiper. It is called white pepper,
ỹ is very grene & moist: And whan it
is a littel dried and not prefectly rype,
it is called lõg pepper. But whan it is
perfectly ripe it is called blacke peper.

Et mox post escam dormire ni-
misq; moueri,
Ista grauare solent auditus e-
brietasq;.

Hurtfull to the hearyng.

Here the auctour reciteth. iii. thinges
that greue the hearing. The firste is
immediate slepe after meate, and that
is il

is if one eate his fille. For the immediate slepe will not suffre the meate to digeste, and of meate vndigested are engendred grosse vndygested fumes whiche with their grossenes stoppe the conduytes of hearyng: & they engrosse & trouble the spirites of hearyng. The secõd is to muche mouing after meate: for that also letteth digestion, and the due shutting of the stomakes mouth: by reason ẏ than the stomakes mouth closeth not so easely, as by a littel walking, wherby the meate discendeth to the bottum of the stomake. For whan the stomake is not shutte many fumes ascend to the head, that greue the hearinge. The thyrd is drõkennes, whereof many fumes and vapours are engendred which ascende to the heed, and organ of heringe, and troubleth the spirite therof, and greueth the herynge. And dronkennes doth not onely hurte the herynge, but also the sighte, and all the sence, for the same cause as is before saide. There be three thinges, as Auicen sayth, that hurte the eare and ther senses, lothynge, repletion, and

Aui.iiii. iii. ca.ii. de conſe. ſanit.auris.

ſlepe after repletion. And ſome texte hath this verſe, Balnea, ſol, vomitus affert repletio clamor. Whiche thinges greue the herynge, but ſpecially greate noyſe. For Auicen ſaith if we will here wel & naturallie, we muſte eſchewe the ſon, labozious baynynge, vomite, greate noiſe, and repletion.

Metus, longa fames, vomitus,
percuſſio, caſus,
Ebrietas, frigus, tinnitum cauſat
in aure.

Here ỹ auctour recyteth ſeuen thinges whiche cauſe a hummynge and a noyſe in ones eare. The fyrſte is, feare, and after ſome, motyon. The cauſe is, for in feare ỹ ſpirites and humours crepe inwarde towarde the harte ſodaynly, by whiche motion ventoſite is lyghtlie engendred, whiche entring to the orgã of the hearyng, cauſethe tinginge and ryngynge in the eare. By corporall mouynge alſo humours and ſpirites are moued, of which motion ventoſitie is lightlye ingendred, whiche cõminge to the eares cauſeth rynginge. For ryngynge is cauſed through ſome mouinge

uinge of the vapour or ventosite about thorgan of the herynge, mouinge the naturall aire of those pypes or orgāns contrary to theyr course. The second thinge is great hunger, Auicen sheweth the reason saieng: that this thinge chaunceth throughe humours spredde and restinge in mans body. For whan nature findeth meate, she is conuerted vnto them, and ỹ resolueth and moueth them. The third is vometing. For in vometinge, whiche is a laborious motion, humours are specially moued to ỹ head. In token wherof we see the etes and face come redde, and ỹ sight hurte. And thus also by vometynge, vapours and ventosites are soone moued to the organ of the heringe. The fourthe is beatynge aboute the heed, specially ỹ eare. For therby chaunceth vehemēt motion of the naturall ayer, beinge in thorgan of the herynge. For whan any membre is hurte, nature immediately sendethe therto wynde & blud, which two be the instrumentes of nature, by whiche than, motion is caused in the eare. The .v. is fallyng, speciallie

Aui. iiii. iii. ca. ix.

ciallye on the heed, for the same cause ỹ is shewed of beatynge. And of a falle, what euer it be, a mouing of ỹ hũours is causeb in the bodie. The sixte is drõkennes. For dronkennes filleth the heed wyth fumes and vapours, which approchinge to the organ of the hering, troubleth it, and maketh a noyse in the eare. The. vii. is colde: for by great cold the organ of ỹ hering is febled. wherfore of a smal cause by colde, ringing in the eare chaunceth, for great colde causeth vẽtosities. And rynging in ỹ eares chaunceth not onely by these causes but also by many other, as of ventositie engendred in the heed, & therin moued, or els by soune of matter and corruption engendred in ỹ eare, or elles by motions of ventosites, chaūsinge ofte times in the openynge of the eare, as they ỹ haue an ague: or by ỹ greate repletion of the bodye, and mooste specially of the heed, or by some clammy matter resolued into a littel ventosyte: or by medicynes, whose propriete is to retayne humours and ventosities in the parties of the braine, as saythe Auicen.

Bal.

Balnea, vina, venus, ventus, piper, allea, fumus,
Porri, cum cepis, lens, fletus, faba, ſynapis,
Sol, coitus, ignis, labor, ictus, acumina, puluis,
Iſta nocent oculis, ſed vigilare magis.

Here thauctour reherſeth. xxi. thinges hurtefull to the eies. The fyrſt is baynynge, whether it be moyſt or drye, called hotte houſes. For bainynge greatly heateth the eies, and ſo hurteth theyr cõplexion, for the eies be naturally cold of the nature of water. Secondly, bayninge dryeth and reſolueth the ſubtile humidites of the eies wich whiche the ſighty ſpirites ẏ are fiery, ſhulde be refreſſhed & tempered. This hath made manie one blinde in Almaine, where as they vſe manie baynes, and hotte houſes. Like as in Holande are more lepres than in any other countrey for faute of good gouernaunce. The ſeconde is wyne, vnmoderately taken: for that feebleth the eies and ſyght: by reaſon that it fyllethe the heed wyth fumes

xxi. thinges hurtfull for the eyes.

and

and vapours, whiche dull all the wittes. The thyrde is ouer moche carnal copulation, whiche al phyſytians ſaie, febleth moche the ſight. And Ariſtotel noteth the cauſe: for by carnall copulation, that that is behoueful for the eies, is takē awaie. There muſt be in ỹ eies moiſte watteriſhe ſubtylytye, whiche fortifieth the viſible ſpirites. For the eie is naturally moyſte. And therfore Ariſtotel ſaithe, ỹ eies be of thenature of the water. But whan natural moyſtures are drawen and voided out, the body wareth drie, & withereth awaie: ỹ eies loſe their proper nature, whiche they reteine and kepe by humidite: and not without a cauſe: for by fiery ſpirites, whiche are in moche mouinge, the ſyghte wolde vaniſhe away, ner that it were ſuccored with moiſture. Thus it appereth plainely, that carnall copulation, by drawinge awaye the moyſtenes, dryethe vp the ſuperiour partes of man, wherby the quycke ſyghte is hurte. The.iiii. is wynd, and ſpecially the ſouthe wynde. For Hippocrates ſaythe: the ſouthe wynde is miſtie and

Ari.iiii. part.problema.

Ari. inſenſu & ſenſato.&.v. de animalium.

Hippo. aphoriſ.illo

and

and duſketh the eies: for that wynde fil- Auſtrini
leth the head with humidites, whiche flat' &c.
dull the wyttes & darke the ſight. The
v. is pepper whiche through the ſharp-
nes therof, engendreth fumes that bite
the eyes. The. vi. is garlyke, whiche al-
ſo hurteth the eies through ſharpnes &
vaporoſite thereof, as is ſayde at Allea
nux ruta. &c. The. vii. is ſmoke, which
hurteth the eyes, through the mordica-
tion and dryng thereof. The. viii. is
lækes for by eating of them, groſſe me-
lancoly fumes are engendred: whereby
the ſight is ſhadowed, as is before ſayde
at Allea nux ruta &c. The. ix. is oyny-
ons, the eatyng of whiche hurteth the
eyes, through their ſharpnes. The. x. is
Lens, the muche eatyng whereof, as
Auicen ſaith, duſketh the ſight, through
the vehement dryng thereof. The. xi.
is too muche weping: whiche weaketh
the eies for it cauſeth debility retentiue
of the eies. The xii. is beanes, the vſe
whereof engendreth a groſſe melan-
coly fume, darkyng the viſible ſpiry-
tes, as lækes do. And therefore the ea-
tyng of beanes, induſeth dredefull
dreames.

dreames. The.xiii. is mustarde, the vse wherof feeblethe ỹ sighte throughe his tartenes. The.xiiii. is to loke againste the sonne: and that is through the vehement splendour and brightenes therof: wherby the sight is destroyed, as apperethe by erperince. For the vehement sensiblenes of a thing, not proportioned to mans sẽse, as ỹ sun beames, corrupt mans sence. The.xv. is to moche carnal copulation, and specially after great fedinge or repletion, or after greate voydyng or emptinesse, but this is all readie declared. The.xvi. is fire, the beholdyng wherof, causeth vehement dzines in the eies and so hurteth the sight: and eke the brightnesse thereof hurteth the eyes. And therfore wee se commonly ỹ smithes, and such as worke before the fier, be red eied and feeble sighted. The xvii. is great labour for that also drieth vehemently. The.xviii. is smiting vpõ the eyes, which hurteth the sight, for it maketh them bloudde shotte, and troubleth the visible spirite, and other while engendreth impostumes. The. xix. is to muche vse of tarte or sharpe thinges

as

as sauces: and that is through the tertenes of fumes of them engendred. The. xx. is duste, or walkynge in dustye places: in whiche, duste fleethe lyghtely in to the eies, & dusketh the syghte. The. xxi. & aboue other hurtfull to the eies & syghte, is to moch watche: For to moch watche inducеth to moche drynesse in the eyes. And generally all repletions hurte the eyes and all that dryethe vp nature, and all that troubleth the bloud by reason of saltenes or sharpenes. Al dronkennes hurteth the eies: Wometynge comforteth the syghte, in that it purgeth the stomake: and hurtethe it, in that it mouethe and driueth the mattiers of the brayne, to the eyes.
And therfore if it be needefull to spue, it muste be done after meate without constrayning. Also to moch slepe incontinent after meate, & moch bloudde letyng and namely with ventosites, hurteth the syght, as Auicen sayth. Auic. iii. tra. iiii. ca. iiii.

Fœniculus, verbena, rosa, chelidonia, ruta.
Ex istis fit aqua, quæ lumina reddit acuta.

Here

To clarifie the eies.

Here thauctour recytethe. v. herbes, whose water is verye holsome for the syghte. The fyrste is Fenelle, whose ieuse put into the eye, sharpeth ỹ sight, after Rasis. The. ii. is Veruein wherof the water is of meny physitions put in receites holsome against feeblenesse of sight. The. iii is Rose water, whyche doth comfort the liuely spirit and sight. The. iiii. is Celendine, whose ieuse is citrine, it is called Celidonia, that is, geuing celestial giftes. The. v. is rue: the water of those two herbs is holsom for the sight, as physitions commonly saye.

Sic dentes serua, porrorum colli-
ge grana.
Ne careas iure cum iusquiamo si-
mul vre.
Sicque per embotum fumumque
cape dente remotum.

For tothe ache.

Here thauctour reciting certein medicines for tothe ache, sayeth, Leekes seede and Henbane burned together, is good for the tothe ache. They must bee mynistred on this wyse: the ieuse of henbane with the leeke seede must bee burned together: & the smoke must bee receyued

receyued thꝛough a fonel, on the ſyde that the ache is. The vertue of ỹ Henbane taketh away the fæling of ỹ pein. And the vertue of the læke ſædes ſame killeth wozmes, which otherwhile lying in the concauites of the tæthe, cauſe intollerable peine, as Auicen ſayth. Au. ii. cā cap. de porro.

Nux, oleum, frigus capitis, anguillaq; potus.
Ac pomum crudum faciunt hominem fore raucum.

This text declareth. vi. cauſes of hozſenes. The firſt is eatyng of nuttes, foꝛ nuttes dꝛye muche: and thereforꝛe they aſperate the voice, & make it like a cranes voice. The. ii. is oyle, the vſe whereof may engendꝛe hozſenes: foꝛ ſome partes thereof cleue faſte to the pype of the lightes, cauſyng hozſenes. Secondly, it maketh colericke folke hozſe, by reaſon that in them that oyle is lightly enflamed, and ſo the inflamation cauſeth eraſperation and hozſenes: but the firſt cauſe ſæmeth better. The thyꝛde is colde of the head. Foꝛ colde of the head doth pꝛeſſe together the bꝛayne, wherby the humours diſcend towarde

the throte, and the pype of the lyghtes and enduceth hoorsenes, through to moch moystnes of the pype. The. iiii. is eatinge of yeles: for the eating of thē multiplieth clāmy flume which coming to the lightes, sticke there stil, and cause horsenes. The fyfte is, ouer moch drinkynge, specially towarde bedde. For than the vehement weting of the pype of the lights doth chiefly cause horsenes of the voyce, as all Phisitians say. The first is raw appels, for by reason ý they be raw, they encreace Fleume, and if they be not ripe, but sharpe and sower, they make the throte roughe.

Ieiuna, vigila, calcas dape, valde labora.
Inspira, calidum modicum bibe, comprime flatum.
Hæc benè tu serua si vis depellere reuma.
Si fluat ad pectus dicatur reuma cattarrus.
Ad fauces branchus, ad nates esto coriza.

For the reume.

Here thauctor declare thseuē thinges ý cure the reume. The first is abstinence from

from meate, or fasting, for therby the mater is diminished, for abstinence drieth and the the mattier is better ryped and consumed: For whan nature findeth no matter of foode wheron she may worke: she worketh vpon reumatike matter and consumeth it: and so the heed is lesse filled therwith. Wherfore Auicen saith that a man hauing the Catarre or the pose, shoulde take heede that he fille not him selfe with meates. The .ii is watch for watche drieth the braine, and withstandeth that the vapours ascende not to the heed . The .iii. is hotte meates and drinkes: for with they heate the colde water of the reume is digested. The fourth is to labour moch: for therby the mattier reumatike is consumed by reason that moche labour dryeth vp the superfluites of the bodye. And in stede of Valde, some tertes haue Veste, And than the sentence is, that warme garmentes is holsome for the reume speciallye whan it cometh by colde matter. The fyfth is inspyrynge of hotte ayer, and speciallye if the catarre procede of colde mattier: for by

breathyng of warme ayer, the mattier is warmed and riped, The sixte is, to drynke little, and to endure thirst: for therby the reumatike matter is consumed. For little drinking filleth not the head, as muche drinking doth. The .vii. is to holde ones breath for that is specially good in a catarre caused of a colde mattier: By reason that this holding of the breathe, heateth the parties of the breast, and so the cold fleumatiue matter, causing ỹ catar, is better digested.

Au. loco preal.

Auicen rehersyng these things sayeth. It behoueth to kepe the head warme continually. And also it must bee kept from the wynde, and namely after the southe. For the southe wynde repleteth and maketh rare. The northe wynde constrayneth. Also hee muste drynk no colde water, nor slepe on the day tyme. Hee muste endure thirst, hunger, and watche: as muche as hee can: for these thynges in this sickenes are the beginning of helthe. Farthermore Rasis byddeth hym that hathe the reume, to beeware of lyinge vpright. For by lying vpryght the reumatike

Rasis. iii. al.

matike matter floweth to the hynder partes of man, where as be no manifeste issues, whereby the matter may voyde oute. Therfore it is to be feared, leste it flowe to the senowes, and cause the crampe or palsey. And likewyse he ought vtterly to forbeare wyne: for wine is vaporous, and in that it is very hotte, it dissoluethe the mattier, and augmenteth the reume. And lykewise he muste not stonde in the sun or by ẏ fyre, for the sonne and fyre leuse the matter, & augmenteth the reume. In the last two verses thauctour putteth differẽce betwene these thre names, catarrus, brãchus, and corisa. And the differẽce standeth in ẏ matter flowing to one parte or an other of the bodye. Whan the matteir romneth to ẏ breast parties it is called catarrus, whan it romneth by the nose, it is called corisa, whã it rũneth to ẏ neck, it is called brãch⁹. But this worde reume doth note & signifie generally all maner of matter flowing frõ one mẽbre to another.

Auripigmentum, sulphur miscere memento.

His decet apponi calcem commisce saponi.
Quatuor hęc misce, commixtis quatuor istis:
Fistula curatur, quater ex his si repleatur.

For the fistule.

Here the auctour rehersing a curable medecine for ỹ Fistule, saith: ỹ a plaister made of Auripigmētū, Brimstōe, white lyme, & Sope, mingled together healeth the Fistule. For these thinges haue vertue to drie & mundifie: whiche ententiones are requisite in healing a fistule. Platearie sayth, Auripigmentum is hotte and drie in the fourth degree: it dissolueth and draweth, consumeth, and mundifieth. Brimstone and Sope as he saith, are hotte and drie, but brimstone is more vehement, for it is hot & drie in the fourth degre, but sope is not. Auicen saithe ỹ lime washed, drieth without mordication, & maketh steddy. The Fistule is a rounning sore which auoideth mattier more or lesse, after the diuersite & course of ỹ moone. Auripigmentum is that that grauers fasten bras & metalles with to stones.

Ossibus

Ossibus ex denis bis senteniſq; nouenis
Constat homo, denis bis dentibus et duodenis.
Ex tricentenis decies sex quinqueq; venis.

Here thauctour nombreth the bones, teethe, and veynes in mans bodie Firſt he saieth, there be CCCrix. bones. Yet after the doctours of phiſike, Hippocrates, Galen, Rasis, Auerrois, and Auicen, ỹ bones in man be. CCCrlviii. And though herein be variãce, yet ther is a maiſter of phiſicke ỹ saith, Ossa ducẽta sunt atq; quater duodena Secõdly the auctour saith, ỹ a man moſte cõmonly ſhoulde haue. xxxii. teeth. But yet it chaũceth, ỹ some lacke foure of ỹ laſt teeth, whiche bee behynde theim ỹ wee call the grinders: and theſe haue but. xxviii. teeth. Some lacke theſe .iiii. laſte teeth in chyldhode onely, some other lacke theim till they be very olde. & some al their life. Here is to be noted that after Auicen, the twoo foremoſte teeth be called duales, and twoo on eyther ſyde of theſe twayne, are called

The nombre of bones.

The nombre of teeth.

quadrupli. There be two in ỹ vpper
Au.i.doc iawe, and two in the nether: all these
v.ca. de tethe be ordeyned to cutte, and there-
anath. fore some call them cutters, and spe-
dentium. cially the duales. Nexte vnto those quadruples, are two tethe aboue, and two benethe, called canini, whose office is to breake harde thynges. After those be foure other on eyther syde called grynders, foure aboue & foure beneth. After those some haue a tothe called sẽsus, on either side, & as wel aboue as beneth. These also are ordeyned to grinde mans meate. And so ỹ hole nõbre of the tethe is .xxxii. or els, xxviii. in them that haue not the tethe called sensus. There is than .iiii. duales foure quadruples, foure dog teth .xvi, grynders, and foure sensus. Thirdly ỹ texte sayeth, that there is in mã. CCCIxv. veynes, as appereth in the nothomie.

Quatuor humores in humano corpore constant.

Sanguis cũ cholera, flegma, melancoliaq;.

Terra melan. aqua fleg. et aẽr sanguis, coler ignis.

Here

Here thauctour declareth the foure humours in man, as bloud, fleume, coler, and Melancoly. And shewyng the nature and complection of them, he compareth eche to one of the foure elementes. Melancoly is colde and drye, and so compared to the earth, whiche is of lyke nature: Fleume is colde and moyst, and so compared to water. Bloud is hotte and moyst, and so compared to the aier. Coler is hotte and drye, and so compared to fyre. These thynges are declared in these verses.

Humidus est sanguis, calet, est vis aeris illi.
Alget, humet flegma, sic illi vis fit aquosa.
Sicca calet colera, sic igni sit simulata.
Melancolia friget, siccat quasi terra.

For a farther knowledge witteth wel y after Auicē, there be foure humours in mans body, bloud, fleume, coler, and melancoly, as is saide. The best of thē is bloud, fyrst because it is the matter of mannes spirites: In whome consisteth

Au. j. doc iiii. ca. i.

lyfeth mans lyfe and operations. Secondly because it is comfortable to the principles of lyfe, it is temperately hot and moiste. Thirdly because it restoreth and nourisheth the body more thā ỳ other humours. And it is called ỳ treasure of nature: for if it be losse, death followeth forthwith. Nexte to bloudde in goodnes is fleume. First by reason ỳ if need be, it is apte to be turned into bloudde. Secondly because it is very nere lyke humidite, which is as fundation of lyfe. After fleume in goodnes is coler: which is partener with naturall heate so long as it kepeth conuenient measure. Thā followeth melancoly, as dregges and durte remoued aparte frō the principalles of lyfe, ennemy to ioye and liberalite, and of nere kinred to age and death. Secondly note, ỳ in the diuision of humours there is two kindes of bloud, ỳ is to say, natural & vnnatural. Naturall bloud, that is to say, veyne bloudde is ruddy and obscure: and arterie bloudde is ruddy and clere: without yll sauour, and in comparyson of other humours, it is very sweete. Of

vnnaturall

vnnaturall is twoo sortes, the one is vnnaturall in quantite, that is to say which is chaunged frō good complexion in it selfe, or els by mingling of an other humour. There is an other vnnatural bloud, which through mynglyng of other humours, is yl both in qualite, substaunce, quantite, and in proportion of ỹ one to ỹ other. And this is double, for the one is not natural by mingling of an il humour, ỹ cometh to him from with out. The other is vnnaturall by mingling of an yll humoer, engundred in the selfe bloud, as whan parte of the bloudde is putrified, and the subtyle parte thereof is tourned in to colour, and the grosse parte into melancoly: or els into coler, or the melancoly, or els both remaineth in the bloud. And this vnnaturall bloud, by mynglyng of an yll humour, varieth from naturall bloud many wayes. Fyrst in substaunce: for it is grosser and fouler, syth melancoly is myngled therwith: or els it is more subtile, whā watrishnes or citrine coler is myngled therewith. Secondly in colour, for some tyme

tyme whan fleume is myngled therewith, it enclyneth to whitenes, or through melancoly to blackenes.
Thirdly in sauour: for by minglyng of putrified humours it is more stinking or els by minglinge of rawe humours it hath no sauour. Fourthly in talage, for by mingling of coler it encline th to bytternes, and by melancoly to sowernes, or by fleume to vnsauerines. Also of fleume there be two kindes, naturall and vnnaturall. Natural is that which within a certain space wyll be bloudde, for fleũe is vndigested bloudde. There is an other spice of fleume, whiche is swete and somwhat warme, if it be compared to the bodely heate. But comparyng it to ruddy bloudde & coler, it is colde. Fleume is naturally whyte: and this is called swete fleume, extendyng this name swete to all the talages deliting ỹ taste: for other wise the naturall fleume is not swete: but vnsauery and watrisshe, and very ners ỹ talage of water. And to this fleume, nature hath not geuen a proper mantion, as she hath done to coler and melanco-

lancoly: but nature maketh it ronne with the bloud, for it hath a very nere similitude to bloud. And of this fleume ther be two necessities and one vtilitie. The first necessite is, that it bée néere the membres, so that their vertue may digest and turne it into bloud: and that the membres by it may be nourished, whē they haue lost their naturall fode, that is for to say good bloude, through restraynt of materiall bloud, which restraynt is caused of the stomack and liuer, through some causes accidentall. The second necessite is, that it mingle with the bloud, and make it apte to norish the membres of fleumatike complection, as the braine, and nuche: for that that must nourish these membres, must be wel mingled with fleme. The vtilite of fleume is that it moist ẏ iointes and membres, that moue nuche, lest they ware dry through the heate ẏ commeth of their mouyng & rubbyng. Unnaturall fleume may bée deuyded. First in his substance: and so some ther of is muscillaginosum, & ẏ is fleume, to ones séemyng, dyuers for in some

parte

parte it is subtil and thin, and in some other grosse and thicke, it is called muscillaginosum, because it is like muscilages, drawen out of sædes. There is another fleume ỳ appereth egall in substance: ỳ is insubtiltie and grossenes, to ones deeming: but for a trouth, it is diuers in euery part: this is named raw fleume. And this encreaseth in the stomake and entrayles. And to auoyde it out of ỳ stomake, Hippocrates biddeth vs to spew twyse a month, and to voide it out of the guttes, nature hath ordeyned coler to tourne from the cheste of the galle to the entrayle Ieiunium, and so forth to the other lower guttes, to scoure away ỳ fleume from the brimmes of the entrayles, and to cause it to discende downe with the other dregges and filth. Sometime this fleume is encreased in the veynes, specially of olde folkes, by minishing of their digestion, and there remayning, is by littell and litle augmented and engrossed, and hurteth nature, whiche cannot by the veynes therto ordeyned, voyde it out, yet it doth that is possible to kéepe it from

the

the harte, and other inwarde membres, and driueth it to the outwarde membres, and specially to the legges: for by the veines therof it draweth naturaly to the lower partes of man. And this is ỹ cause whi olde folkes legges are swolen, & ỹ if one presse downe his finger therin, there tarieth a hole specially towarde night, and in fat folkes and such as were wonte to bee nourished with moist meates. Ther is an other spice of flume bery subtile, and watrishe, like vnto water, and somwhat thicke: This flume is bery often mingled with their spitylle, that haue yll digestion, and of those ỹ be great drinkers: it rounneth from the braine to ỹ nose, as it is wont in the beginnig of the pose and whan by decoction and boiling in man, it cometh grosse, it is tourned into fleum, grosse, white, & muscillage. Ther is an other fleum grosse and white called Gipseum the subtile parties of this fleume is dissolued, through longe bydynge in the ioyntes: and the grossenes therof remayneth in the ioyntes as harde as stones. This fleume engendreth the

goute

goute vncurable . There is another fleume thicke and grosse, like to molte glasse, in colour, clãmines, and weight. Secondly vnnaturall fleume differeth in talage: for there is certayne fleume, that is swete, whiche is by mynglyng of bloud with fleume. And vnder this is cõteined the vnctuous fleume, which is engendred by mynglyng of vnctuous bloud and fleume. There is another maner of vnsauery fleume, caused of rawenes, as certayne glassye fleume. There is another salt fleume, caused by mingling of coler. And this is more byting, dryer, and lighter then any other fleume, through the coler myngled therewith, whiche is drye, light, and sharpe. And this fleume is ofte founde in their stomakes, that bee fleumatike, that drynke muche strong wyne, and that vse salte and sharpe meates, and cleueth to the stomack, and causeth otherwhile thirst intollerable: & rũning by ỹ guts, it some time sleeth them, and causeth ỹ bloud mensyn: and in the foundement oft tymes inducеth strong cõstinenes. Ther is in an other

fleume

fleume that is sharpe by minglinge of sharp melãcoly therwith: and sometime, through boiling of fleume, as it chãceth in the swete iewses of fruites, that firste boyle, and after ware rype: And this fleume appeareth oftener in their stomakes, ỹ digest yll: than in other partes. For naturally coler flowesh to the mouthe of the stomake, to steere by the appetite, which descending downward, sometime myngled with fleume, maketh it sower, and this is perceyued by sower belchynges. And otherwhyle this fleume is engendred in ỹ stomake by boylyng with a weake hete. There is an other fleume called Pontike, whiche is sometime caused by mynglinge of Pontike melancoly. But this is seldom, by reason that Pontike melancoly is very scarce. It is sometime caused through vehemẽt coldenes therof, whereby the moistenes therof is cõgeiled, and somewhat altered to earthines, & therupon cõmeth no weak hete, whiche causing it to boyle, should conuerte it into sharpenes: nor no strong heate whiche digesting it, shuld turne

it in to bloud. There be two kindes of coler naturall & vnnatural. Unnatural coler is the some of bloud, whose coler is ruddy & clere, ỹ is citrine, in the laste degre of citrines, as saffrō heades and it is light and sharpe: and the hotter, the more red it is. And after this coler is engendred in the head, it goeth with the bloud in to the veines, the other goeth in to the purce of the gall. The parte that goeth with the bloud, entreth therwith both for necessite and profite. It is nedfull that it myngle with the bloud, to nourish the colerik membres. It is behouefull that it make the bloud subtile, and cause it to enter in to the veynes. The parte that goeth to the purce of the galle, goeth eke thether for necessite and profite. The necessite is double. The one is nedefull for all the body to mundifie it from colerike superfluites. The other necessite is in respecte of the galles purce. The profite also is double. The one is to washe the entrayles frō dregges and clamy fleume, cleuyng to them. The other is to pricke the gutes & musculs, that they may

may fele the thing that hurteth them, and voyde al other filthines. The profe of this is, that colyke chaunceth often tymes by ſtoppyng of the hole that cometh from the purſe of the gall to the guttes. Unnatural coler is double. For one is vnnatural through outward cauſe myngled therwith. The other is vnnaturall through a cauſe it ſelfe: for the ſubſtaunce therof is not natural. Coler vnnaturall through an outward cauſe, is another knowen and famous: and it is that that flume is myngled with. and is called famous or notable by reaſons that it is ofte engendred. And of this kynde of coler cometh the thyrde, that is well knowen. There is another that is leſſe famous, and that is it, wherwith melancoly is myngled. Famous coler is either citryne, and engendred by mynglyng of ſubtyle fleume with naturall coler, or els it is yolky, lyke to yolkes of egges, and is engendred by mynglynge of groſſe fleume with naturall coler. Coler of leſſe fame is cauſed two wayes. One is whan the coler is burned in it ſelfe, and turned

to asshes, from which the subtile part of the coler is not seperated, but mingled therwith. And this coler is the worst. Another is, whan melācoly cōmeth frō without, and mingleth it with the coler And this coler is better than other, and is ruddy in colour it is not clere nor flowinge, but more lyke to veyne bloud. This vnnaturall coler hauing his own proper substaunce, without mingling of any other humour, is oftē engendred in the liuer: by reason that ỹ subtilnes of the bloud burneth it selfe, and tourneth into coler, and grossely into melancoly. Another coler there is, engendred in the stomake of yll meates not digested, but corrupted: or els it is engendred in the veynes by other humours. And of this coler be two kyndes. For one is called coler prassiue, like the colour of the herbe called prassion: whiche is engendred of the yelkynes whan it is bourned: for burning causeth a yelky blackenes in the coler, whiche myngled with coler citrine, engendreth a grene coler. The other is called rusty coler, lyke to rusty

yron,

yron, and it is engendred of praſſiue, whan praſſiue is burned only till ỹ humidite ther of be dried away: and of the dzines beginneth to ware white. And theſe two laſte colers be yll and venomous, yet ruſty is the wozſe. Likewiſe there be two kindes of melancoly, natural and vnnatural. The natural is ỹ dzegges and ſuperfluitie of gød bloud, whoſe talage is betwene ſwæte & pontike. And this melãcoly, whan it is engẽdzed in ỹ liuer, is parted in two partes. Of which one entreth with the bloud, & therwith remaineth in the veines. Th'other is conueied to the ſplene The firſt part entreth with the bloud, foz neceſſitie and pzofit. It is nædfull ỹ it mingle with the bloud, to nourith the melancoly, colde, & dzie members, as ỹ bones. The vtilite is to make thicke ỹ thinne bloud, to ſtinte the ſuperfluous running therof, to make it ſtrong, and to ſtrength theſe membzes, into which it muſt be conuerted. The other parte, that needeth no bloud, goeth to ỹ ſplene both foz neceſſitie and pzofit. The neceſſity is double, one vniuerſal thzough

out ỹ bodie, to purge it of melancolious superfluite. The other is but particular, onely to gouerne the splene. This melancolie is also profitable for mans bodye, for it runnethe to the mouthe of the stomacke, strayninge out the humidites, ỹ it findeth there, as a woman strayninge a cowes duggis, draweth out ỹ milke this vtilite is double. First it constrayneth, thicketh, and comforteth the stomacke. Secõdly by reason ỹ thegernes therof moueth the mouthe of ỹ stomacke, it makethe one to haue an appetite to meat. Vnnatural meloncolie is a thing bourned or asshes in respecte of other humours. Of this there are. iiii. famous kindes, though the be manie not famous. The first is asshes of coler: and this is bitter. The. ii is asshes of fleme & if ỹ fleme ỹ is bourned were verie subtile & watterishe, than the melancoly therof engendred wyll be salte in talage. But if the fleme be grosse ỹ is burned: than the asshes therof, or the melancoly of it engendred, encline th to sowernes or ponticite. The. iii. is asshes of bloudde, and this melancoly

is

is salte, a littel inclyning to swetenes The.iiii. is ashes of naturall melancoly. And if naturall melancoly, wherof so euer it be, be subtile than it will be verie sower. And whan it is caste out vpon the grounde, it boyleth & sauoreth of the ayer, and causeth both flyes and beastes to voide the place. But if ỹ natural melãcoly be grosse, ỹ vnnaturall therof engendred, shall not be sower.

Natura pingues isti sunt atq; iocantes.
Semper rumores cupiunt audire frequentes.
Hos Venus & Bacchus delectãt, fercula, risus,
Et facti hos hilares, & dulcia verba loquentes.
Omnibus hij studiis habiles sunt ac magis apti.
Qualibet ex cause, nec hos leuiter mouet ira.
Largus, amans, hylaris, ridens, rubeiq; coloris.
Cantans, carnosus, satis audax, atq; benignus.

Here thaucto⁊ teachyng vs to knowe

Sanguine folkes.

Au. iii. i. doc. iii. cap. iii.

Gal. ii. teg.

sanguine folkes, saith, ỳ a sanguine persone is naturally fat. But we may not vnderstande, ỳ sanguine folkes be pzopzely fat: foz ỳ is a token of a colde cõplection, as saith Auicen. But they be fat and fleshy withall: foz fat in sanguine persones is taken foz fleshey. Auicen saith that abundance of ruddye flesshe and stiffe, signifieth a hot and a moiste complection, as a sanguine person is. Foz thabũdance of ruddy flesh, wytnesseth foztitude of vertue assimulatiue, and multitude of blud, ỳ wozke and ware by heate and moysture, as witnesseth Galẽ saienge. Thabundance of flesshe is engendzed of thabundance of bloud. Foz heate perfectly digestinge, and the like vertue to flesshe maketh the flesshe fast and styffe. Also Auicen saith, euery fleshy body without abundaunce of fat and greace, is sanguine. Wherto Galen assenteth. Secondly, the sanguine person is mery & iocunde, that is to say, with mery wozdes he mouethe other to laughe: oz else he is gladde, through benignite of the sanguyne humour, pzouokyng a man to

to

to gladnes and iocundite, through clere & perfecte spirites engendred of bloud. Thyrdly he gladlye hereth fables and merye sportes, for the same cause. Fourtlye he is enclyned to lecherye, through heate & moistenes, prouoking to carnal copulation. Fiftly, he gladly drinketh good Wine. Sixtlie he delyteth to feede on good meate, by reason ỳ the sanguyne person desireth the most like to his complection, ỳ is good wines and good metes. Seuenthlie he laughethe lightly, for bloud prouoketh to laughinge. The .viii. is ỳ sanguine person hath a gladsome and an amiable countenance through liuelines of colour and fairenes of complection. The .ix. is, he speaketh swetelie through amiablenes of sanguine nature. The .x. is, he is apt to lerne any maner of science, through liuelines & perspicuite of his witte. The xi. is, he is not lightly angry, & this cometh through moystnes abating ỳ fervour of coler prouokīg to anger. The last .ii. verses recite some of the forsaid tokens, and also some other. First, a sāguine person is free, not couetous but

libe-

kberal. Secondly he is amozus. Thirdly, he hath a mery countenance. Fozthly he is moſt part ſmilyng, of all which the benignite of the bloud is cauſe and pzouoker. Fyſtly he hath a ruddy coler. Foz Auicen ſaith that ruddy colour of the ſkinne, ſignifieth abũdance of bloud And this muſt be vnderſtand of bzyght ruddy coler and not darke, ſuche as is wont to be in theyz faces the dzinke ſtrong wines aboundantly, and that vſe ſauces and ſharpe ſpices, foz ſuche coler ſignifieth lepze to come. Sixtly, he gladly ſingeth and hereth ſinging, by reaſon of his mery mynde, ſeuenthelye he is fleſhye thzoughe the cauſe befoze ſayd. The .viii. is. he is hardy, thzough the heate of the bloudde, whiche is cauſe ef boldnes. The ix. is, the ſanguine perſon is benigne and gentyll, thzoughe the bountie of the ſanguine humour.

Flegma vires modicas tribuit,
latoſque breueſque,
Flegma facit pingues, ſanguis
reddit mediocres.
Senſus hebes, tardus motus, pigritia, ſumnus.

Hæc

Hæc ſomnus lentus, piger & ſputamine multus.
Et qui ſenſus habes pingues, facit color albus.

Here the auctour ſheweth certaine p̃opetes of ỹ complection of flume. Firſt, fiematike folkes be weake, by reaſon that their natural heat, which is beginner of all ſtrength and operation, is but feble. Secondly fleumatike folkes be ſhorte and thicke: for their naturall heate is not ſtronge inough to length ỹ body, and therfore it is thycke and ſhort Thyrdly fleumatike folkes be fat, by cauſe of theyr great humidite. Therefore Auicen ſaith, that ſuperfluous greace ſygnifieth colde and moyſtnes: For the bloud, and the vnctous mattier of greaſe, perſyng through the veynes in to the cold membres, through coldenes of the membres, do conieule to gether, and ſo engendre in man moche greaſe, as Galen ſayth in his. ii. boke of operation. He ſayeth after that ſanguine men are myddel bare betwene the longe and the ſhorte. Fourthlye, fleumatike folkes are more inclyned

to

to ydelnes and ſtudy than folks of other complection, by reaſon of their coldnes ỹ maketh them ſlepe. Fiftly they ſlæpe longer, by reaſō of their greate coldnes that prouoke them to ſlepe. Sixtly, they be dull of wit and vnderſtandinge: for as temperate heate is cauſe of good wit and vnderſtanding, ſo colde is cauſe of blunt wit and dull vnderſtandinge. Seuently, they be ſlouthfull, and that is by colde: for as heat maketh a man light and quick in mouing, ſo colde maketh a man heuy and ſlouthefull. The. viii. is, they be lūpyſche and ſlepe longe.

Eſt humor colore, qui competit impetuoſis,
Hoc genus eſt hominum, cupiēs præcellere cunctos.
Hi leuiter diſcunt, multum comedunt, citò creſcunt.
Indè magnanimi, ſunt largi, ſumma petentes:
Hirſutus, fallax, iraſcens, prodigus, audax,
Aſtutus, gracilis, ſiccus, croceique coloris.

Here the auctour teacheth vs to knowe a per

a person of colerike complection. First, he is hastye, by reason of superfluous heate, that moueth him to hastines. and therfore Auicen saith, that dedes of excessiue motion, signifi heate. Secondly, the colerike person is desirous of honor, and coueteth to be uppermost & to excell all other: by reason that superfluos heate maketh mans minde prone to arrogance and foole hardines. Thirdly, they lerne lyghtly, by reason of the subtilnes of the colerike humour, and therfore Auicen saith, that the understanding promptenes and quicke agilite to inteligẽce, betokeneth heate of complection. Fourthly they eate moche for in them the heate digestiue is stronger, & more resolutiue than in other bodies. Fyftely, They encrease sone, through strength of natural hete in them, which is cause of augmentation. The. vi. is, they be stoute stomaked, That is they can suffre no iniuries, By reason of the heate in them. And therefore Auicen sayth, that, to take euery thinge impaciently, sygnifieth heate. The. vii. is, they be liberall to those that honour

Aui. ii. i. doc. iii. cap. iii.

Aui. ii. i. doc. iii. cap. iii.

nour theym. The.viii.is, they desire high dignites and offices. The ninth is, a colerike parson is heary, by reason of the heate that openeth the poores, and moueth the mater of hearis to the skin And therefore it is a common sayinge, the colerycke man is as heary as a goate. The tenth is, he is disceiuable. The aleuenth is, he is sonne angrye, throughe his hot nature. And therfore Auicē saithe, ofte angry, and for a smal cause, betokenethe heate, throughe easie motion of coler, and bolynge of the bloudde aboute the harte. The.xii.is, he is a waster, in spendyng largely to optaine honours. The.xiii.is, he is bolde, for boldenes cometh of great heat specially aboute the harte. The.xiiii.is, he is wyly. The.xv. is skender membred, and not fleshy. The.xvi.is, he is leane and drie. The.xvii.is, he is saffrō colored. And therfore Auicen sayth, that coler signifieth dominion.

Restat adhuc tristis choleræ substancia nigræ.
Qui reddit prauos, pertristes, pauca loquentes.

Hi vigilant ſtudiis, nec mens eſt
dedita ſomno.
Seruant propoſitum ſibi, nil re-
putant fore tutum.
Inuidus et triſtis, cupidus dax-
træq; tenacis.
Non expers fraudis, timidus, lu-
teiq; coloris.

Here thaucto2 declareth ſome tokens of a melancoly perſon. Firſt, melancolye maketh folkes ſhrewd & yll mancred, as they that kil theim ſelfe. Secondly melancoly folkes are moſte parte ſad, thruoghe their melãcoly ſpirites, trou-blous and darke: like as clere ſpirites make folkes glad. Thirdli, they talk li-tle, by reaſõ of their coldnes. Fourthly they be ſtudious, fo2 they couet alwaie to be alone. Fiftely they ſlepe not wel, by reaſon of ẏ ouer moche dr2ynes of ẏ br2ayne, and thr2oughe melancolye fu-mes they haue ho2rible dr2eames, that wake them out of they2 ſlepe. Syxte-ly, they be ſtedfaſte in they2 purpoſe, and of good memo2ye, and harde to pleaſe: and this cometh thr2ough their dr2ynes. Seuenthlye, they thinke no-

thing

thing sure, they alwey drede, through darkenes of theyr spirites. In the .ii. last verses he reciteth some of the forsaid signes and other. Fyrste, the melancoly person is enuious, he is sadde he is couetous, he holdeth fast, and is an yll paier, he is simple, and yet deceyteful: and therfore melancoly folkes are deuoute, great reders, fasters, and kepers of abstinence. Sirtlye, he is fearefull. Seuenthly, he hath an earthye browne colour: whiche colour if it be any thinge grene, signifiethe the dominiō of melancolie, as Rasis saythe.

Hi sunt humores, qui præstant cuiq; colores.
Omnibus in rebus ex flegmate fit color albus.
Sanguine fit rubeus, colera, rubea, quoq; ruffus.
Si peccet sanguis, facies rubet, extat ocellus.
Inflantur genę, corpus nimiumq; grauatur.
Et plusquam frequens plenus, mollis dolor ingens.
Maximè fit frontis, et constipatio ventris.

Siccaque lingua ſitis, & ſomnia plena rubore.
Dulcor adeſt ſputi, ſunt acria dulcia quæque.

Here thauctour reciteth the colours that folowe the complection. A fleumatike perſon is whitly coloured: the colerike is browne and tawny: ỹ ſanguine is ruddy, the melancolye is pale, colered lyke erthe. Afterwarde the texte declareth. xii. colours ſignifying ſuperfluitie of blood. The firſt is, whan the face is redde, by the aſcending of bloud to the heed and face. The ſeconde is, whā the eies bolle out farther than thei were wonte. The. thirde is, whan the eies are ſwollen. The fourth. is, whan the bodye is all heuy: for nature can not ſuſteyne nor gouerne ſo gret quantite of bloud. The. v. is, whan pulce beateth thyckf. The. ſixte. is, whan the pulce is fulle, by reaſon of the multitude of hotte and moyſt vapours. The. viii. is, whan the pulce is ſofte, throughe to moche humidite ỹ molifieth the mattir. The viii. is ache of the forheed. The, ix. is, whan the bealye is coſtiue throughe

great heate ỹ drieth vp the filthy matter. The.x. is, whan the tonge is drye and rough for like cause. The.xi. is great thirste, though drines of ỹ stomakes mouthe engendred of great heat. The .xii. is, whan one dreameth of redde thinges. This Auicen affirmeth saienge, Slepe ỹ signifieth aboundance of bludde, is whan a man dreameth ỹ he seeth redde thinges: or elles that he shedeth moche of his bludde or els, ỹ he swimmeth in bloudde & suche like. The.xiii. is ỹ swetnes of spittell, throughe swetenes of bloud. Here is to be noted, that lyke as there be tokens of abundance of bloud, so there be signes of the abundaunce of other humours, as in these verses folowinge.

Aui.ii.i. cap.vii.

Accusat coleram dextræ dolor aspera lingua,
Tinnitus, vomitusque, frequēs, vigilantia multa,
Multa sitis, pinguis, egestio, torsio ventris.
Nausea fit morsus cordis, languescit orexis.
Pulsus adest gracilis, durus, veloxque

loxq; caleſcens.
Aret, amareſcit, incendia, ſomnia fingit.

The tokens of abundance of fleme are conteyned in theſe verſes folowyng.

Flegma ſupergrediens proprias in corpore leges.
Os facit inſipidum, faſtidia cerebra, ſiluas.
Conſtarum ſtomachi: ſimul occipitiſq; dolores.
Pulſus adeſt tarus, et tardus, mollis, inanis.
Precedit fallax, fantaſmata, ſomnus aquoſa.

The ſignes of abundance of melãcolye are conteined in theſe verſes folowing.

Humorũ pleno dum fex in corpore regnat:
Nigra cutis, durus pulſus, tenuis & vrina.
Solicitudo, timor, & triſticia, ſõnia tempus.
Accreſcet rugitus ſapor, & ſputaminis idem.
Leuaq; precipue tinnit & ſibilat auris.

Denus ſeptenus vix fleubothomiam petit annus.
Spiritus vberior erit per fleubothomiam.
Spiritus ex potu vini mox multiplicatur.
Humerumq; cibo damnum lente reparatur.
Lumina clarificat, ſincerat fleubothomia.
Mentes, & cerebrum, calidas facit eſſe medullas.
Viſcera purgabit, ſtomachum, ventremq; coercet.
Puros dat ſenſus, dat ſomnum, tædia tollit.
Auditus, vocem, vires producit & auget.

Here the auctour ſpekynge of bludde letting, ſaith, that at. xvii. yere of age one may be lette bloud. And touchyng this Galen ſaith, that chyldren ſhulde not be lette bloud, before they be. xiiii. yere olde at leaſt, bycauſe chyldrens bodies be ſoone reſolued from outward heate, and therfore by voiding of bloud they ſhulde be gretely weaked. Alſo

Galen. ix. de ingenio.

for

for that they nede to nourysshe theyr bodyes and augmente theym, they shoulde not diminisshe theyr bloudde. And eke for that they be sone dissolued from outwarde heate, it suffiseth that they nede not to be lette bloudde. And wittethe well, that as bloudde lettinge is not conuenient for chyldren, so it is vnholsome for olde folkes, as Galen saieth: for the good bludde is littel and ỹ yll moche, and bludde letting drawethaway ỹ good bloud, and leaueth the yll, as Auicẽ saythe: And therfore bloudde lettinge is vnconuenient for such persons. Secondly, hee putteth the hurte of bloudde lettyng. Of necessitie with voidinge of bloudde, owne by bloud lettynge, mans spirtes beinge in the bloudde, do auoyde. Thyrdelye, he sheweth howe the spirites shoulde be cherished and restored, and ỹ is by drinking of wine after the bloud lettinge: For of all thing to norysshe quickely, wine is best, as is beforesaid. The spirites also be cherished and restored by meates but ỹ is not soo quickely as by wine. And ỹ meate after bloud letting

Galen. ix. reg.

Au. iiii. i cap. x.

muſt be lyght of digeſtion, and agret engendʒe of bloud, as rere roſted egges and ſuche lyke. And all though meate reſtoʒe the ſpirites after bloud lettinge, yet let the pacientes beware of moche meate the firſte and ſeconde daye. Foʒ Iſaac ſaith In dietis, that they muſte dʒinke moʒe than eate, & yet they muſt dʒinke leſſe than they did beſoʒe bloud letting, foʒ digeſtiõ is weaker. Fourthly, the auctour putteth a. xi. pʒofites of bloud letting, that is duly done. Firſt, temperate bloud letting comfoʒteth the ſight: foʒ diminiſhing of humours doth eke diminiſhe ſuming to the head: and the repletion thereof, that darketh the ſyght. Secondly, it cleʒeth and maketh pure the minde & bʒayne, thʒough the ſame cauſe. Thirdly it heateth ẏ mary: Foʒ it mynyſheth the ſuperfluites, that therto come and coole it. Fourthly, it pourgeth the entrayles: foʒ nature vncharged of bloud, digeſteth better rawe humours that bée left. Fyftely, bloud lettynge reſtreineth vomitinge and the laſke, foʒ it diuerteth the humours from ẏ interioʒ parties to the outward

and

and ſpecially the letting bloud of the armes, as Auicē ſaith, for letting bloud of the fete ſtoppeth not ſo well, yet perchaunce the bloud letting ſhall augmēt the laſke, and that two wayes. Fyrſte, by bloud letting nature is diſcharged of her burden, and beynge comforted, it prouoketh other vacuations. Secondely, if the laſke be cauſed by greate weakenes of vertue contentyue For than by reaſon that by bloudde lettyng vertue is weaked, the laſke is augemented. Syrtelye, bloud lettinge clereth the wittes: for it mynyſheth vaporation that goeth to the heade and troubleth the wittes. Seuenthly, it helpeth one to ſleepe, for thereby manye humours bee voyded, of whiche diuers ſharpe vapours are lifted vp, that let one to ſléepe. The eyght is, it taketh awaye tedioulneſſe and ouer greate gréefe, for therby vertue is vnloden of gréefe: for with the melancoly bloud, the dregges of bloud, whiche inducth tedioulneſſe and gréef, are drawen out. The néenth is, it comforteth the hearing: for thereby the vapours and hu-

mours that ascende to the head, and lette the hearyng, are diminished. The tenth is, it comforteth the voyce: for therby the superfluities and humidities, that woulde come to the breast or pype of the lyghtes, and let ỹ voice, are diminyshed. The eleuenth is, it augmenteth the strenthes, for therby the body is discharged of grefe. Wherfore the vertue is augmented.

Tres insunt istis Maius, september, aprilis.
Et sunt lunares, sunt velut ydradies.
Prima dies primi, postremaque posteriorum.
Nec sanguis minui, nec carnibus auferis vti.
In sene vel iuuene, si vene sanguine plenæ:
Omni mense benè, confert incisio venæ.
Hi sunt tres menses, Maius, september, aprilis,
In quibus eminuas, vt longo tempore viuas.

Here the auctour sayeth, that these thre, Maye, September, and Aprile, are

are the monethes of the moone, and in them are dayes for bydden to let bloud, that is the first of May, & last of September and Aprile. Though this be a common rule, yet it is false. For ẏ forsaid dais may be as good and as worthy to be chosen as ẏ other after ẏ diuersite of ẏ constellation in them. Farther, he saieth, ẏ in those dayes one shoulde not eate goose flesh, which is also false & erronious, and very witchecraft. I thinke ẏ auctour had this saiyng of ẏ Iewes, whiche obserue suche maner. Secõdly he saith, ẏ mẽ of middell age and yong folkes, whose veines be full of bloudde, may be let bloud euery moneth, for those maie wel resist resolution, and in them is great quantitie of good bloud. Thirdly he saieth: ẏ bloudde letting for mans health, must be done in one of these three monthes, May, September, and Aprill. But yet with difference, for in Aprile and May, ẏ liuer veine must be let bloud, because than in ver time ẏ bloud encreaseth: and in Septẽbre in ẏ splene veine, because of melancoly, which thã in autumne encreaseth.

Fridida

Frigida natura, frigens regio, dolori ingens.

Post lauachrum, coitum, minor ætas, atque senilis.

Morbus prolixus, repletio potus & escæ.

Si fragilis vel subtilis sensus stomachi sit.

Et fastiditi, tibi non sit fleubothomandum.

Here the auctour putteth .xii. thinges ỹ lette bloud letting. The firste is coldnes of cõplection: For as Galen saieth, bloudde letting cooleth & augmenteth coldenes: because, as Isaac saieth, bloud is the foundacion of natural heate: & in that ỹ bloud letting voideth ỹ bloud, it voideth hete, and so consequently coleth. The secõd is a feruẽt colde cõtrey, vnder whiche a colde season shoulde be comprehẽded, which also letteth bloud letting, for in a contrey & season very colde, the bloud is closed in the depest partis of the body, and the bloud that tarieth in ỹ vtter parts, ỹ colde maketh thicke whiche to voide is no wisdome. The third is feruent ache, vnder which

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eke may be comprehended great inflamation of ỳ body: for if one in such accidẽtis be let bloud, there followeth great motion agitatiue, contrary ot nature, and greatter inflammation, whiche weaketh nature more. The cause of this motiõ agitatiue is attraction to diuers porties: for by bloud letting attraction is caused to ỳ place ỳ is let bloud: and by great ache attractiõ is caused to ỳ place of ache. The caused of greatter inflammation is, that by bloud letting the humours be moued, whereby they be more inflamed. And this is trouth whan bloud letting is littel and artificial. Yet if it be done till one swounde, it is holsome in the forsayde cases: For this bloud lettyng, whan it ouercommeth the attraction of ỳ ache, it causeth not mocion agitatiue, and lykewyse it taketh awaye inflammation, whan there be no humors, that shulde moue heate, and cause more inflammation. This is Galens mynde, saiyng: there is no better medicine for an impostume of feruent inflammation, feuers, and a great ache, than bloud lettyng.

Galin cõmento in lius aph. que agerunt.

The

The.iiii.is,baining,specialy resolutiue for that letteth bloud letting, for that were vacuation vpon vacuation, which nature can not easly beare. The. v.is carnall copulation: for immediatly after that,one should not be letten bloud, because of double weakyng of nature. The.vi.is to old or to yonge,as it is before touched. Of this Auicē saith:take hede how thou lettest one bloud in any of the forsayde cases:outcept thou trust in the figure in solidite of the musculs, largenes of the veynes, the fulnes of them,and ruddy coler. The.vii.is long sickenes:for by suche lettyng of bloud, nature is doubly febled,both by longe sickenes & diminishing. This is trouth, saith Auicen, except there be corrupt bloud for than bloud letting is holsome. The viii.is great repletion of drinke. The ix.is to eate to muche meat:& vnder this is comprised meat vndigested. The cause hereof (as Auicen sayth)is this. There be.iii.thinges that drawe to them,that is emptines, heate,and secrete vertue or proprietie. Than if the veynes be empty through voyding

of

of bloud, they drawe to thē from the stomake or liuer, vndigested or superfluous meat or drinke, which vndigested meate whan it cometh to the membres can not be amended, that is to say digested: for the thirde digestion can not amende the faute of the seconde nor the secōde of the firste, if the faut bee so gret that it can not conuerte in to the membres, and it there remaynynge may cause some disease. The.x. is feblenes, for bloud letting is a stronge voyder, as Galen saieth, therfore a feble person may not endeure greate diminishinge of bloud. The.xi. is subtile sensiblenes of the stomakes mouth: which is called the harte stringe, for of suche bloud letting swouning foloweth lightly. And vnder this, weakenes of the stomake is eke comprised and easy flowing of coler to ỹ mouth therof, enduring vomeling wherfore they that haue the forsayde accidentis, should not be let bloud: For by bloud letting the humours moued, be enduced to ỹ stomakes mouth, as to a place accustomed: and because it is a weake and an impotente membre to

Gale. ii. aph. commen.

resist that flire, therefore by such letting of bloud many inconueniences chance. This is one cause why many sounde, whan they be let bloud: by reason the coler floweth to the stomake, which bitinge the stomake, pineth the harte and stomake so, that it causeth one to sound. The.xii. is lothing: for if in this lothing one be let bloud, whan the veynes be emptie, they draw to them ill matter that causeth lothsomnesse. And besides the forsayde accidentes there be yet other, that let bloud letting. First voydyng of menstruous flix or themerawdes: for one diseased w̄ either of these, shoulde not be let bloud: yet it may be done to diuerte the flire or matter an other way. The seconde is rarenesse of composition: for in rare bodies is much dissolution, and therefore this resolution suffiseth theim without euacuation, as Galen saieth. The thirde is rawnesse, and clamminesse of humours for than beware of bloud lettinge, because it encreaseth rawenesse of humours: and therfore in longe sickenesse ye shoulde not let bloud: for rawnesse of

Galc.ix. teg.

humours:

humours encreaseth, strength febleth, and the sickenesse prolongeth. And therfore Auicen saith, that in longe sickenesse before one is let bloud, he shoulde take a laxatiue, although he nede both. Rawnesse of humours is caused two wayes. One is through aboundance of humours that chooke naturall heate, whiche chookinge breedeth rawe humours, and than bloud lettinge is holsome. Wherfore Alexander saith: Letting of bloud in the beginninge of the dropsie is holsome: whan it cõmeth by aboundance of menstruous bloud, that through some cause is prohibited to issue: or by aboundance of the emeraudes: For like as a litle fire is quenched vnder a great heape of wod, so likewise natural heate is suffocate w̃ aboundãce of humours. The seconde cause of raw humours is fẽbleneſſe of natural hete, as in folkes of feble complexion, or such as haue bẽn long sicke, or be very aged for than ỹ sayd bloud lettinge is vnholsome: because it augmenteth rawenes, for the bloud ỹ obserueth hete is drawẽ out, & so the body is made colde and the humour

Alex. ii. li, cap. hidroppisi.

humours more rawe: Therefore the bloud must be lefte to digeſt rawe humours. The.iiii. is vndewe diſpoſicion of the ayre, either to hot or to colde: for muche heate cauſeth ſtrōg reſolution: & great colde maketh the bloud thyck and vnapte to iſſue or auoyde.

Quid debes facere, quando vis ſeubothomari.
Vel quando minuis, fueris vel quando minutus.
Vnctio ſiue potus, lauachrum, vel faſcia motus,
Debent non fragili tibi ſingula mente teneri.

v. thinges in bloude letryng.

This tert declareth fiue thinges that ought to be done aboute bloud lettinge ſome before, ſome at the time, and ſome after. The fyrſt is annoynting whiche other whyle is vſed in the bloudletting as to annoynte the place or veyne that is opened: to aſwag the peine, ſomtime it is vſed after bloud letting to kepe ỹ gaſhe that it cloſe not vp to ſone, that ỹ humours that be left in ỹ veynes may haue ſome reſpiration & ſome il fumes voyde out. The.ii. is to drink, & ſpecaly

wyne

wyne, which is good in bloud lettinge: if one hap to sounde, and also it is very holsome after bloud lettinge, to reuiue the spirites and engendre new bloud; which thing in practise al phisitians obserue. The third is bayning, whiche is holsome thrée daies before & thrée daies after bloud lettinge, and not the same day. It is good before, if one thinke he haue grosse humours within him, for bayninge leuseth and moueth the humours, and for the sayde cause it is holsome to take a sharpe sirup before to moue, dissolue, and make subtile the humours. And therefore whan ye will let one bloud, ye must rubbe the arme ỳ the humours in ỳ veines about may be made subtile and prepared to issue out more easely. It is holsome after bloud letting, ỳ the residue of humours & vapours, that be left behinde, may be leused. It is not holsome the same day, for bayning maketh the skinne linnow or souple, which made linnow will not abide the stroke that is geuen in bloud letting, and that is daungerous. The fourthe is binding with lynnen clothes

whiche is very holsome to stop ỹ bloud after euacuation therof, and before bledyng, to drawe the humours in the veynes, and to cause them to swelle, and better to appere. The fifte is moderate walkyng after bloud letting, to dissolue and make subtile the humours, and afterwarde to leuse the residue of the humours that be left behinde. Some vse to be let bloud fastynge, but some other say it were better to eate a rere rosted egge first, and therto drinke a draught of wine, about the houre of .ix. or .x. before dinner, and forthwith to let bloud: Because whan the stomake is emptie, nature reteineth stil ỹ blud more strōgly, lest he should lacke nourishmēt, but whan one hath eaten a litle nourishing meate, as wine and egges is, than nature suffreth the bloud better to issue.

Exhilarat tristes, iratos placat, amantes
Ne sint amentes, fleubothomia facit.

Three effects of bloud letyng.

Here be declared thée effects of bloud letting. Fyrst it maketh a sad person merry. Secondly it appeaseth angery folkes:

folkes: The reason is this, much melã-coly mingled with the blond, causeth heuinesse, and much coler causeth anger, which two humours, as they be myngled with the blond, are drawen out by blond letting. Thirdly it keepeth louers from furious rauyng, for it remoueth the blond from the head, and anoydeth it by other exterior partes. Farthermore there be fiue causes of blond letting. The first is, that the aboundance, whether it be in qualitie, or quantitie, or bothe, should be voided. For as Auicen saith, two manner of folkes must be let blond. One are suche as be disposed to be sicke, that haue aboundance of blond in quantitie. The other are they that are sicke alreadie, through the malice of humours or blond. But there is difference in these two blond lettinges. For blond lettinge for the aboundance of blond ought to be much, but when it is done to anoyde yll blond, it muste be moderate, as Galen saith. And therefore they do very ill, that let them selfe bleede till they perceiue the good blond issue, for paraduenture all their blond

Gal. 9. me.

shall runne out, er they see any good bloud appere. Therefore they shoulde voide a littel at ones: & after ỹ minde of Galen, in this case: before they let one bloud, they should geue him good meates, to engendre good bloudde, to fulfyll the place of the yl bloudde ỹ is auoyded: and after within a littel space, to lette bloudde a littel and littel. This is called dyrecte letting of bloud, for it is done to auoide aboundance of bloud, and of such hummours as should be auoyded. The firste indirecte cause is the greatnes of ỹ disease and greatnes of the apparent behement inflamation, for as Galen saith, there is no beter medicine for an impostume of behemente inflammation, feuers, and a great ache, than bloude letting. The second indirect cause is, ỹ the matter, which must be auoided, be drawen to ỹ place from whence it muste be auoided. And therfore in retention of ỹ menstruous flyre and emeraudes, the great veine in ỹ foote called Sophena, must be opened, as Galen saieth, to drawe down ỹ matter of the bloud. The third indirect cause is to drawe the hu-

mours

mours to the place contray to ỹ place ỹ they flowe to, to diuerte the matter frō ỹ place. Therfore for to muche aboundance of mentruosytie, the veine Basilica, muste be let bloud, to turne the mater to the contrary parte, and so to voyde it from his proper course. And therefore he ỹ hath a pluresy on his left side, must be lette bloud on the ryght syde, to diuerte & drawe the matter to the place contrary to that place that it enclineth to. And lykewyse if it be on the right side, to let bloud on the lefte.

The fourth indirecte cause is, that by lettyng of boud, one portion of ỹ mater may be auoided, that nature may be stronger vpon ỹ residue, and so lettyng of bloud is holsome, whan the body is full, lest impostumes growe: for the regiment of nature is feble, in regarde of these humours: wherfore whan a portion of the matter is voided, nature gouerneth the matter so, that it should not flowe to some weake place and breede an inpostume.

Fac plagam largam mediocriter, vt citò fumus

Exeat vberius, liberiusque cruor.
Here ỹ auctour saith, ỹ the gash made in letting of blud ought to be of a meane largenes, that ỹ grosse bloud maye easely issue out: for whan the gash is straite, the pure bloud onely goth out, and the grosse abideth stil in. And note, ỹ sometyme the gash must be great, & sometime small. The gashe muste be great for .iij. causes. First, bycause the humours be grosse, & grosse blud must be voided, as in them ỹ be melancoly. Secondly, in winter the gashe must be great, for colde engrosseth ỹ humors. Thirdly, for thabūdande of humours, for they auoide better by a great gash than a smal. But ỹ gash must be smal, whan ỹ person is of weake strength, ỹ the spirites and natural heate auoide no to mocbe: and lykewyse in a hotte season, and whan the blud is pure.

Sanguine subtracto sex horis est vigilandum,
Ne somni fumus lædat sensibile corpus.
Ne neruum lædat nō sit tibi plaga profunda.

Sanguine

Sanguine purgatus non carpas protinus escas.

Thre thinges muste be cõsidred whan one is let bolud. Firste, ý he slepe not in.vi.hours after, leest ý fumes engendred by slepe ascẽde to ý heed and hurte the braine. Farther, leeste in his slepe he turne him on the arme ý is let blud, and therby hurte him, and leest the humours by slepe flowe to the peynfull membre, by reason of the incision, and so bred an impostume. For Galẽ saith ý if impostumes brede in the bodie, or in a membre ý is hurte: the humours wil flowe thervnto. But Auicen assignethe an other cause, ý by suche slepe maie chance confraction of the mẽbres: The cause maye be as Galen saythe, that slepe is vnholsome in the ague fytte: for natural heat gothe inwarde and the outwarde partes ware colde, and the fumes remayne vnconsumed: wherby the rygour is augmented, and the feuer fytte prolonged. Also by mouynge of the humours in lettynge of bloudde, fumes are reysed vp to the senowes and brawnes of the armes:

Galen.2. apho.super illo. In quo. &c.

Gal. incō illius aph. que reguntur.

which remaining vnconsumed, ware colde in slepe, & ingrosse in ỹ vtter partes. And therfore if one slepe immediately after lettyng of bloud, they cause confractiō of the senowes and braunes of the armes. And he sayth, that one in lettynge of bloude, muste beware that he make not the gashe to depe, leste he hurte a senowe or an arterie stringe vnder the veine: for hurtinge of a senowe causethe a mortal crampe, or losse of a membre, as an arme or a fynger, and hurte of an artery stringe, causeth bledinge vncurable. And one ought not to eate immediatly after he is let blud, but he must tary til ỹ humours in him be in quiete, leste the meate afore it be digested, be drawen together with the bloudde, to succour the hurte membre.

Omnia de lacte vitabis ritè minute.
Et vitet potū fleubothomatus homo.
Frigida vitabit, quia sunt inimica minutis.
Interdictus erit minutis nubilus aer.
Spiritꝰ exultat minutis luce per auras.
Omibus apta quies est, motus valdè nociuus.

Here

Here ỹ auctour sayth, v. thinges must be eschewed of him that is let bloud. The first is milke and white meates: for by sturringe of humours caused by lettyng of bludde, ofte times some humours flowyth to the stomake, therfore if he shulde eate milke, by minglynge with ỹ humours, it wolde corrupte in the stomake: sith of it selfe it is veri corruptible. And eke by reso ỹ it is swete, ỹ milke may be drawen to the veines vndigested: and through sturrynge of humours lightely corrupte. Secondly, he must beware of moche drinking: for by reason ỹ the veines be empty, the drinke vndigested is lightly drawen to them, as is aforesaid. Thirdly he must eschewe all colde thinges, as well outward, as inward, as meates very cold, colde ayer, colde bathing, thinne clothing, resting on stones, coldenes of the heed and fete, for by reason that ỹ naturall heate is febled by letting of bloud, the bodye wyll soone be to colde.

5. Thinges to be sted of him that is let bloud.

Fourthly, he that is let bloud, shulde not walke in darke cloudie or troublous aier: for that maketh him heuy

and

and vnlustie, as is afore sayde at, Aer sit mundus. &c. And heuinesse is cause of melancoly blood. Therfore he must walke in a fayre clere aier: for that recreateth the natural and liuely spirits. Fifthly he must eschue excessiue labour and vse moderate rest: for excessiue turning about than specially weaketh and moueth humours, but temperate rest swageth mocion.

Principio minuas in acutis & peracutis.

Ætatis mediæ multum de sanguine tolle.

Sed puer atque senex, tollet vterque parum.

Ver tollet duplum, reliquum tēpus nisi simplum.

The best time and age to let blood.

Here he speaketh of foure thinges. First, the letting of blood should be don in the beginninge of sharpe diseases, which are ended the. iiij. day. For such be shorte and make no delay: therefore the must be remedied at thebeginning. The seconde is, that from. xxx. yere to xl. or l. one should be let blood moste, for at that age blood encreaseth moste

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of al: nor the dimynishing therof letteth not the growyng: nor ỹ bodily strength is not lessed therby: for the body in that age groweth not, but sæmeth to stande still at one state. The third is, that olde folke and childzen should be let bloud but litell: for yonge childzen nede much bloud to nourishe and encrease them, and aged folkes strength decayeth.

Fourthly, in Ver double quantitie of bloud should be voyded in regarde of other seasons: for that time specially encreaseth bloud, as al phisitiās say. Touching the first saying, a few rules concerning letting of bloud, wold be giuen The first is, that at the beginninge of the sickenes one should not be let bloud for as Galen saith, nature is worker of all thynges, and the Phisitian is minister. But he saith, that no vacuation at the begynnynge of syckenesse is naturall, for as nature in the beginning of sickenesse auoideth nothinge, likewise no more shoulde the Phisitian. Yet thræ thinges withstand this rule. The first is furiositie of the mattier. For Auicen saieth, that whan ỹ sickenesse

Galen. 3. teg.

Idem. 3. aphoris. in cō. sus. egritudinis. &c.

Ga. in aphoris. In choãtibus morbis. &c.

nesse beginneth, one shoulde not be let bloud, for letting of bloud sturreth the humours, and maketh them subtile & to runne through out all the body, outcepte the matter be furious. The seconde is, abundance of the matter: for Galen saith, that it is than behoueful to be let bloud or take a medicine laxatiue to alleuyate nature loded with abundance of matter. The third is greatnes and sharpenesse of ỹ sickenes, as whan there is a greate and an achefull impostume, though the matter be littel. For Galen saith, if the impostume be great yee must let bloud at the beginninge, though there be but little mattier: lest it breake or open or it be ripe: therfore to eschue many inconueniences bloud letting must be done. The .ii. rule is, that bloud letting may not be done on the day of motion of the sickenesse, as in Crisis, nor no other vacuation nor diuerting of matter from the place that nature sendeth it to. Nor likewise in the ague fitte. For Galen saieth: That whan the sickenesse is in his estate neither bloud letting nor laxatiue shoulde

Gal. 13. me.

Crisis is sodayne indication either to helth or deth mutacion.

be

be done. For than the mattier ripeth, which ripeth better by quietnesse than by stering. The third rule is, ỹ lettinge bloud should not be done in beginning of the sickenesse, whan Crisis is remoued: for Isaac saith in his booke of vrines, that though the hart be the engendrer of the bloud and spirites, yet the bloud is fundatiō of naturall heate, and sustaineth it, for heate is naturally therof engendred: and therfore he that voydeth bloud, voydeth heate: which should digest the matter of the sickenesse, and so consequently the sickenesse is prolonged, and strength weakened. And therfore it is to dreade, lest through lengthyng of the sickenesse and weaking of ỹ strength, nature should fayle. The .iiii. rule is, that the body hauing dregges of filthe in the guttes, shoulde not be let bloud. The cause is, there be three thinges that draw to them, heate, emptines and all the shappe, so whan the veynes be empted by letting of blud, they draw to them from the next membre as the guttes and stomake, wherby the bealy is indurated, and the matter in the

veynes

veines are more enfected, ỹ meseraike draweth ỹ humidites of the ordeurs, & the ordeurs are dried the more, therfore ye must first mollify ỹ bealy with clisters or suppositories, except it ware laratiue alone. The. v. rule is ỹ letting of bloud shulde not be moche vsed: For by ofte vsinge therof, one drawing in age, fallethe in to diuers diseases, as Epileucie, Apoplexie, and palsey, for by remouinge of the blud & heate, many fleumatike superfluites are engẽdred, ỹ cause these diseases. The. vi. rule is, ỹ a woman menstruate, or wyth chylde shulde not be let bloudde. A woman with chylde shulde not, for therby the heate that digesteth meate is diminished, and the foode of that that she goth with, is taken away: speciallye whan it that she gooth with, wareth great, for than it nedeth more foode. This saythe Hyppocrates: when the menstruosite kepethe due course and voydeth naturallye inoughe, lettynge of blod shulde not be done, but when it voideth to moche, than to diuerte the matter, it mustte be doone, for nature

wolde

wolde not be lette of her operation.
The.vii.rule is, ỳ after the colericke paſſion one ſhuld not be let bloud for by reaſon ỳ letting of bloud ſtourreth vp ỳ humours, a colericke humour maye flowe to the ſtomake, and enflame it: nor after vometinge, leſte humours likewyſe flowe to the ſtomake: nor after the flixe, nor after great watching: nor after moch trauaile: nor after any thing ỳ greatly heateth or diſſolueth: for in thoſe caſes lettynge of bloud ſhuld greatly moue the humours, and enfeble the ſtrength. Nowe it is to be conſidred who be mete to be let blud: and therfore we ſhall declare a fewe rules. The.i. rule is, that lettynge of bloud is very expedient for delycate, ydel, and coſy folkes: & that vſe meates engendring moche bloud. The ſeconde rule is, it is holſome for thoſe that haue abundance of bloudde, whiche abundance is knowen by the thyckenes of theyr trine: for abundance of bloudde makethe it thicke, and abundance of coler maketh it thinne. The third is, they ſhulde be let blud, in whom melancoly abundeth

for

for whan muche naturall melancholye runneth with the bloud throughout all the body, not purifyng the yll bloudde, than letting of bloud is holsome. There be .ii. kindes of melancoly, naturall and vnnaturall. Naturall is the dregges of bloud, which whan it abundeth, it runneth with bloud, and in letting of bloud is voyded therwith. For of the same temperate heate, bloud, and melancoly, the dregges therof, is engendred. The iiij. rule is, that whan boylyng, conturbation, and calefaction of humours is feared, it is holesome to let bloud: and those persons, as soone as they fele thē selfe inflamed, should be let bloud, to auoyde the forsayde motions, caused by great abundance of humours. Yet otherwhile some bee disceyued by this rule: for forthwith whan they fele calefaction, and feare boyling of humours they let them bloud. And whan this cometh of heate calefaction, and inciſiō, the calefaction, or boylynge ceſſeth not by bloud lettyng, yee it is rather augmented: for bloud letting mouueth the humours, and maketh them runne

throughe

through the body: therefore lettyng of bloud is not holsome, except it be for abundance of humours, whiche is knowen by muche sweate specially in the morning, for there be some that sweat not, except they nede euacuation. The .v. rule is, they that be mightie & strong should be let bloud, and not they that be cold and drie. For Rasis saith, that those bodies are apt to be let bloud, that haue great apparant veynes, that be hearie, and coloured betweene browne & red, and folkes not to yong nor to olde, for children and vnweldy aged personnes should not be let bloud, except great necessitie require it. Many of the sayd rules be gathered out of Auicen.

Æstas, ver dextras, autumnus, hyemsque sinistras.
Quatuor hæc membra cephe, corpes, epar uacuatur,
Ver cor, epar æstas, ordo sequens reliqua.

Auic. 3. 1. ca. de flebotomia.

Here the auctour recytyng certaine thinges concernyng the membres that be let bloud, saith, that in Ver and Sō-mer, the veynes of the right hande,

arme, or foote ſhould be let bloud. But in winter and autumne, the veines of the left hand, arme, or foote muſt be diminiſhed. The cauſe hereof may be, for that ver encreaſeth bloud, and ſommer coler, therefore in Ver and ſommer ye ſhould diminiſh thoſe veynes, in which bloud and coler abounde, whiche be the right ſide of the body ſtandeth the mē-bre that engendreth bloud, that is the liuer, and the receptacle of coler, ỹ gall. Autumne engēdreth melancoly, which is gethered together, and not reſolued by winter: therfore in Ver & winter. thoſe veynes ſhoulde be let bloud, in wich melancoly hath dominion, whiche be the left ſide veynes, for the ſplene is on the left ſide of the body, whiche is the receptacle of melancoly. Secondly he ſaith, that theſe. iiij. membres, ỹ hed, the harte, the foote, and the liuer, after the. iiij. ſeaſons of the yere, muſt be empted, the harte in Ver, the liuer in Sommer, the head in winter, and the foote in Autumpne.

Dat ſaluatella tibi plurima dona minuta.

Purgat

Purgat epar, ſplenem, pectus,
præcordia, vocem.
Innaturalem tollit de corde do-
lorem.

Here the auctour reciteth .v. commodities that come by lettyng bloud of the veyne ſaluatella, It is the veine on the backe of the hand, betwæn the middell finger and the rynge finger, it purgeth the liuer, it clenſeth the ſplene, it mundifieth the breaſt, it preſerueth the ſtomakes mouthe from hurte, it doth away hurt of the voyce. The reaſon of all theſe commodities is bycauſe ẏ fore ſayde veyne auoydeth bloud from all theſe places, as after it ſhall appere.
For a more ample declaration it is to wit, that in letting of bloud, otherwhile the veines be opened, and ſomtime the arteries. The opening of the artery is dangerous, the cauſe hereof is the ouer much bleeding, which is cauſed .ii. wais One is through feruent heate of the arterie bloud, for a hotte thyng is ſoone mouable, and dilateth & openeth the arterie, and therfore it helpeth muche to voyde the bloud, in lettinge bloud the

arterie. The .ii. cause is mobilitie of the arterie, & therfore the wounde or gashe in it is slowelyer healed, for woundes with out rest can not heale. Yet this letting of bloud is holsome .iii. maner wise. First whā there is abundance of subtile bloud in the body. Secōdly whā the bloudde is vaporous. Thirdelye whan it is hotte. For subtile bloud, of which natural bloud & spirites be engendred, resteth in the arterie: but gros blude ẏ nourisheth the membres, resteth in the veines. Lykewise ẏ vaporous bloud is cōteined in the arterie, and sanguine bloud in the veine. Also the hottest bloud, the whiche is of the harte the hottest membre engendred & digested, is conteined in the artery and the other bloud in the veines. Secondlye note, ẏ ẏ veines ar opened in many mēbres, some tyme in the arme, or in the great hande or smal, sometime in the foote, sometyme in the nose, sometyme in the foreheed, some tyme in the lyppes, sometyme vnder the tounge, or in ẏ ruffe of the mouthe, sometime in the corners of the eies towarde the

foreheed.

forhead. From the arme pytte to the ellebowe are.v. veines to be opened, as Rasis and Auicen saith. The fyrst is called Cephalica, which is the heed veine: The.ii. is called Basilica, which is ẏ liuer veine. The. iii. is called Mediana, or Cardiana, or nigra after Auicen, or matrix after Rasis. The.iiii. is called assellaris. The.v. is called Funis brachii. In ẏ lesse hande is saluatella, so ẏ in the arme, in ẏ it conteineth ẏ more ẽ the lesse hande, are .vi. veinis to be opened. Cephalica empteth the partes aboute the necke, and therfore to open ẏ veine it is good for diseases of ẏ head, as the megrim and other hot griefes caused of hotte matter. This veyne begynneth at the shoulder, and gooeth forth toward the left syde of the arme. Basilica empteth the partes vnder the necke, as from the breast and lyuer: ẽ therfore the letting blud of this veine is holsome for diseases of the breast and lyuer, and ryght good in plurisy. This veyne begynneth at the arme hole, and goeth along to the bowyng of the arme. Mediana is betwẽn these

two sayd veynes, and is compact of the both, for it is the braunche of eche. And it is eke median in vacuation: for it voideth from all aboute, vnder, from, and aboue the necke. Wherfore it is the vniuersall veine to all the body in voydyng: but not vniuersal (as some say) because it beginneth at the hart, but because it is the braunche of Cephalica, & Basilica. Therefore whan you will let Cephalica bloud, and it appereth not, ye should rather take Mediana, than Basilica. And likewise whan ye wil let Basilica bloud, and it appereth not ye should rather minische Mediana than Cephalica. For it agreth better to both than one of them with the other. Saluatella is the veyne betwéen the middell finger and the rynge finger, more declining to the middel finger. It beginneth of Basilica. This veyne is opened in the righthande for opilation of the Liuer, and in the lefthand for opilation of the splene. There is no reason why it should be so, as Auicen saith, but experience, whiche Galen founde by a dreame, as he saith. Ye had one in cure,

whose

whose liuer and splene were stopt, and he dreamed, that he did let him bloud of this veyne and so he did, and cured the pacient. When this veyne is let bloud, the hande muste be put in warme water, to engrosse and dilate it, because it is subtile: and that the gashe should not close to soone, and to make the grosse bloudde thynne. Assillaris is vnder Basilica, and appeareth in byndynge the arme: and like iudgement is of it as of Basilica. Funis Brachij is ouer Cephalica, or elles the hyndermoste bone: and is of one iudgement with Cephalica. Therefore as Auicen and Galen say, though in openyng of veynes, be vniuersall vacuation of all the bodie, yet not from all veynes egally: nor like ieoperdy is not in all. For Rasis saith that Cephalica is the surer, & Basilica, more to be feared, & Cardiaca is to feare, but not so muche as Basilica. Cephalica is sureste, for there is neither senowe nor arterie aboue nor vnder it, but vnder Cardiaca there is a senow, and vpper aboue it is a subtile senow: therefore it is to feare, lest it

ſhould be cut. Baſilica is very ieoperdous: for vnder it is an artery, & nere it a ſenowe and a muſcull. Saluatella is not ieoperdous, and therfore ẏ better to open it, it would be put in warme water. In ẏ fote be thre veines, Sciatica, Saphena, and the hamme veine. Theſe veines be opened to drawe the bloud to the lower parties, as in prouoking mẽ-ſtruoſite, and the hãme veine is better thã Saphena or Sciatica: for it is nerer the matrice. Saphena draweth bloud from the yard, coddes and matrice, and Sciatica from the ancles raines and o-ther membres toward mans lefte ſide. Saphena frõ the matrice & membres there about they be braunches of one veine. In ẏ middes of the forehead is a veine, which is opened for olde diſeaſes of the face, as morpheu, drye ſcurfe, and ſcabbe, and for diſeaſes of the eyes, but fyrſt Cephalica muſt be mynyſhed. There is lykewyſe a veyne in the noſe, and whan any of them is ope-ned, the necke muſt be bounde, and one opened after another: and by binding of the necke, they wyll better appere.

There

There be veines in the lyppes, which be opened for impostumes in ỹ mouth or gummes, but Cephalica is fyrste minished. To open the foure veints in ỹ ruffe of ỹ mouthe is hollsome against the reumes ỹ flowe to the teeth, & cause them to ake. These veines appere pleinely: & must be opened whan the matter is digested. There be veines in the corners of the eies towarde the forehead, and they be opened for diseases of the eies, but first Cephalica must be minished. The veines in the timpules be let bloud for ỹ megrim, & for great and long head ache. And those be ỹ veines ỹ Hippocrates & Galen call Iuueniles, the incision of the veines maketh a man vnable to get children. Also in ỹ necke be veines, called guides, which must be opened in the beginning of feuer, and specially for stopping of the wyndepypes, and in the squynancie, which letteth one to drawe his breath.

Si dolor est capitis ex potu lympha bibatur.
E potu nimio nam febris acuta creatur.

Si

Si vertex capitis vel frons æstu tribulentur:
Tempora fronsq; simul moderatè sepè fricentur.
Mortella cocta nec non calidaq; laueptur.

head ache caused by drinking and remedy therefore.

Here thauthour notyng two thynges saieth, ỹ if head ache come by to muche drinking and specially of wine, or of any other drinke, ỹ maketh folkes dr̃oken, one must drinke cold water vpon it, the which with the coldenesse therof ingrosseth the fumes that are lifted vp, & letteth them to hurte the braine. The second thynge is, that if the toppe of the head or forehead be greued with to much heate, than the temples shoulde bee moderately chafed, & after washed with warme water, in the which motherworte is sodde, for motherworte is colde and coleth.

Temporis æstiui ieiunia corpora siccant.
Quolibet in mense confert vomitus, quoq; purgat
Humores nocuos, stomachi lauat ambitus omnis.

Ver,

Ver, Autumnus, hyems, æstas do minatur in anno.
Tempore uernali calidus fit aer humidúsq;.
Et nullum tempus melius fit fleubothomia,
Vsus tunc homini veneris comfert moderatus.
Corporis & motus, ventrisque solutio, sudor.
Balnea purgantur tunc corpora medicinis.
Æstas more cala siccat nascatur milla.
Tunc quoq; præcipue coleram rubeam dominari.
Humida frigida fercula dentur, sic venus extrà.
Balnea non prosunt, sit rara fleubothomia.
Vtilis est requies, sit cum moderamine potus.

Here thauctour noting diuerse things saith, that muche fastyng in sommer dryeth the body, for in that that sommer is of nature hotte and drye, it resolueth the humours: the whiche also be

be resolued by ofte sweatinge in sommer, and so falting therupon drieth the body muche more, for whan the humidite of meates is gone, the heate of the bodie worketh upon his owne humidities, and drieth them. Wherefore Hippocrates saith: Hunger is expediente for those that are very moiste, for hunger drieth the body. The seconde thing is, that vometing ones a moneth is holsome, for thereby hurtefull humours that be conteined in all the circuite of the stomake, are voyded. To this agreeth Auicen saiyng Hippocrates biddeth one to vomite euery month twise, two daies one after another, that the second day may auoyde it that the first coulde not, this conserueth health, and scoureth the stomake from fleume and coler. The stomake hath nothyng to pourge it, like as the guttes haue red coler. Auicen putteth other profittes of vometing that is well doone. First it is good for headache, caused of moyste vaporous matter, that ascend from the stomake to the head, but if headache come of his owne hurte of the brayne,

Hip. 7. par. aph.

than

than vomelyng doeth rather hurt than profit. Secondly it cleareth the sight, darked with vapozous mattier of the stomake, oz els not. The. iii. is, it doeth away wamblyng of the stomake, in that it auoydeth the humour that causeth it. The. iiij. is it comfozteth the stomake, into the whiche coler is descended, the which cozrupteth the meate. The. v. is, it doth away lothing oz abhozryng of meate. The first is, it dothe away the cause, that maketh one haue lust to sharpe, ponticke, & sower things the whiche cause of these dispositions beyng remoued. putteth oz doth away the effecte therof. The. vii. is vomelyng is holsome foz the laske that commeth before the dropsie, foz it auoydeth the matter of the sayde laske, and purgeth the stomake. The. viii. is, it is holsome foz ỹ greifs in the raynes & bladder, foz it diuerteth the mattier ỹ floweth to these partes, an other way. The ix. is, if vomeling be done by constraint of ellebozie, it auoydeth ỹ matter, wher of lepze groweth: it amendeth the first digestion, that the other digestions

may

may the better be donne. The.x. is, it makethe one to haue a good colour. The.xi. is, it purgeth ỹ ſtomake of a humour ỹ cauſeth epilencie. The.xii. is, by ſtronge conſtrainte it remoueth a ſtoppynge matter, the whiche cauſeth Icterice. And lyke wyſe it auoydeth a fleumatike mattier, the whiche commonly is cauſe of this ſtopping. The.xiii. is, it auoidethe the matter ỹ cauſeth Aſma, a diſeaſe that cauſeth one to drawe his breathe paynefully, and eke it conforteth the ſpirituall mẽbres, by whoſe heate, ỹ ſuperfluities that cauſe aſma are conſumed. The xiiii. is, it is holſome agaynſte ſhakinge and palſeye, for it auoideth the matter that is cauſe therof. The.xv. is, it is holſome for one that hathe greatte blacke fores on his lower partes: for it turneth the humours from thence. Although vometing duely and well done be cauſe of theſe commodites, yet whan it is vnduely done, it enduceth manye hurtes: for it feebleth the ſtomacke and makethe it apte for mattiers to flowe in to, it hurtethe the breaſt,

breast, the syghte, the teeth, old heed ache. &c. as Auicen sayethe. The. iii. thinge that is noted in the texte is, that there be iiii. seasons of the yere, ver, somuer, autumne, and wyner. Ver in respecte of the other seasons, is hotte and moyste, thoughe it be temperate in it selfe, as Galen sayth in his boke of complections, wherfore it folowth, that this season is more apte to lette bloudde in, than the other: for it doeth more encreace humours. And therfore in this seson moderate vse of carnall copulation, temperate motion, laske, fyre, and swette is conuenient, and lykewyse temperate bathynge to diminishe repletion. This season is eke good to take pourgations in. Aui. iii. i cap. xiiii

The, iiii. is, sommer heateth & drieth: and therefore it encreaseth red coler hot and dry. And for this cause in sommer we muste feede on colde & moyste meates, to diminishe the feruentnes of the heat and drought, and than we ought to absteyne from carnal copulation, the whiche also dryethe, and from ofte baynyng, and be let bloude seldome,

seldome, for like cause. We must vse quietnesse and littel motion: for quietnesse doth moyste, and muche mocion dryeth. In this season inspeciall wee must vse moderately to drinke colde drinke: for superfluous drinkynge of colde drinke, by reason that the poores be open, doth make the body sodeynly a colde or causeth the palsey, or laratie of the membres, or els sodayne death. From the whiche he defende vs, that lineth and reigneth eternally. Amen.

FINIS.